THE

PRACTICE

OF

PIETIE

Directing a Christian how
to walk that he may please God.

Amplified by the Author.

Godlinesse hath the promise 1 Tim. 4. 8.

EDENBURGH,
Printed for Andrew Wilson. 1648.

Sorry Linsell of her Book 1734

AD

CAROLUM PRINCIPEM

Tolle malos, extolle pios, cognosce teipsum,
Sacra tene, paci consule, disce pati.

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To the

HIGH

And Mighty Prince

CHARLES.

Prince of WALES.

CHRIST JESUS, *the* [a] PRINCE of Princes, *blesse your* Highnesse, with length of dayes, *and an* increase *of all* Graces; *which may make you*, truly prosperous *in this* life, and eternally happy in that which is to come.

[a] 1 Tim. 6.15. Apoc. 22. 1.13.

Jonathan *shot* [b] three Arrowes, to drive David *further off from* Sauls *fury*: and *this is the* third Epistle *which I have written to draw your* Highnesse *nearer to* Gods favour, by *directing your heart to* begin (like *Josiah*) in your [c] youth to seek after the God of *David*, (and of *Jacob*) your Father. *Not but that I know, that your* Highnesse *doth this without mine admonition; but because I* [d] *would with the Apostle have you* to abound in every Grace, in Faith and knowledge, and in all diligence, and in your love to Gods Service, and true

[b] 1 Sam. 20.20.

[c] 2 Chro. 34.3.

[d] *Qui monet ut facias, quod I am facis, ipse monendo Laudatos hortatu comprovat acta suo.*

1 Cor. 8 7.

Religion. Never *was there more need of* plaine *and* unfained *Admonition: for the* Comicke, *in that saying, seemes but to have* prophesied *of our times*; Obsequium amicos, veritas odium parit. *And no marvell: seeing that we are falne into the* dregs *of* Time, *which being the* last, *must needs be the worst dayes. And how can there be worse, seeing* Vanitie *knowes not how to be* vainer, *nor wickednesse how to be more* wicked? *And whereas heretofore those have been counted most* holy, *which have shewed themselves most* zealous *in their* Religion; *they are now reputed most* discrete, *who can make the* least profession of their faith. *And that those are the* last dayes, *appeares evidently*; *because the* Security of *mens* eternall state *hath so overwhelmed* (*as* Christ *foretold it should*) *all sorts: that most who now live are become* lovers of pleasures, more than lovers of God: *And of those who pretend to* love God: O God! *what sanctified heart can but bleed, to behold* how seldome they come to prayers; how irreverently they hear Gods Word; What strangers they are at the Lords Table; What assiduous spectators they are at Stage-playes? *where* (*being* Christians) *they can sport themselves to heare the* Vassels of the [a] divel *scoffing* Religion; *and* blasphemously *abusing phrases*

Mat. 15.1. 2 Tim. 2.4. a Exemplum accidit nulli oris, Domino teste, qua Theatrum adiit, & inde cum Domino rediit. Itaque in exercitio cum onerarentur immundis spiritus quod aufus est fidelem aggredi constanter & justissimequidem (inquit) fecit: in meo eam inveni. Tert de spect. lib. cap 26. Therefore Tertulian in cap 6. cals the stage Diaboli Ecclesiam, & Cathedram pestilentiarum. Jam. 5 9 Rev. 22. 26

of the holy Scripture *on their* Stages, *as familiarly as they use their* Tobacco-Pipes in their bibbing-houses. *So that he who would now a dayes seek in most Christians of the* power, *shall scarce almost find the very* shew *of* godlinesse. *Neither was there* more sinning, *never lesse remorse for sin. Never was the* Judge more nearer to come *never was there so little* preparation *for his* coming. *And if the* Bridegroome *should* now *come how many* (who think themselves *wise enough, and* full of *all* knowledge) *would be found* foolish Virgins, *without* one drop *of the* Oyle *of saving* Faith *in their* Lamps? *For the greatest* Wisedome *of most men in this age, consists in being* Wise *first to deceive* others, *and in the end to deceive themselves.*

And if sometimes some good Book *haps into their hands: or some* good motion *commeth into their* heads, *whereby they are put in minde to consider the* uncertainty *of this life* present; *or how* weake assurance they *have of* eternal life *if this were ended: and how they have some* secret sinnes, *for which they must needs repent* here, *or be punished for them* in hell hereafter: Securitie *therefore whispers the* Hypocrite *in the* Eare, *that though it be fit to* think *of these things, yet,* It is not yet time: *And that he*

is yet young enough (*though he cannot but know, that many millions as* young *as himſelf are already in Hell for want* of timely repentance:) Preſumptiõ *warranteth him in the* other Eare; *that* he may have time hereafter, at his leiſure to repent: *and that howſoever* others *die, yet he is* farre enough *from* death, *and therefore may* boldly *take yet a* longer time to enjoy his ſweet pleaſures, and to increaſe his wealth and greatneſſe. Prov. 6. 10. *And hereupon* (like *Solomons* ſluggard) *he yeelds himſelf to* a little more ſleep, a little more ſlumber, a little more folding of the hands to ſleep in his *former ſins: till at laſt*, Deſpaire (Securities *ugly Handmaid*) *comes in* unlooked *for, and ſhewes him his* Houre glaſſe: *dolefully telling him*, that his time is paſt, *and that nothing now remaines but to* die, *and* be damned. *Let not this ſeem* ſtrange *to any, for* too many *have found it* too true, and more, *without* more grace, *are like to be thus* ſoothed *to their end*; and in the end ſnared *to their* endleſſe *perdition.*

Jude v. 3. *In my deſire therefore of the* common ſalvation; *but eſpecially of your* Highneſſe *everlaſting* welfare, *I have endeavoured to extract* (*out of the* Chaos *of* endleſſe controverſies) *the* old practice of true Piety, *which flouriſhed before theſe controverſies were*

were hatched: which my poore labours (in a short while) *come now forth againe the* 34 *time, under the* Gracious protection *of your* Highnesse favour, *and by their* entertainment *seem not to be altogether* unwelcome *to the* Church of Christ. *If to be* pious, *hath in all* ages *been held* the truest honour: *how much more* honourable *is it, in so* impious *an* age *to be the true* Patron and Patterne of Piety? Piety made *David, Solomon, Jehosaphat, Ezechias, Josias, Zerubbabel, Constantine, Theodosius, Edward* the sixth, Queene *Elizabeth*, Prince *Henry* and other Religious Princes *to be so* honoured: that their names (*since their deaths*) smell *in the* Church of GOD *like* a precious ointment, *and* their remembrances is sweet as honey in all mouths, and as Musicke at a Banquet of Wine *when as the lives of others, who have been* godlesse *and* irreligious Princes, do rot and stink in the memory of *Gods people. And what honour is it for* great men *to have* great Titles *on earth; when God counts their Names unworthy to be* * written in his Book of life in Heaven?

Eccles. 7. 1. Eccl. 49. 1.

* Luk. 10. 20. Apo. 17. 8.

It is Piety *that* embalmes *a Prince his good name, and makes his face to* shine *before* men, and glorifies his soul *among* Angels. For as *Moses* his face, *by* often talking *with* God, shining *in the eyes of the people,*

Exod. 34. 29. 30.

2 Cor. 3. 18.

ple, so by frequent praying (*which is our* talking *with God*) *and* hearing the Word, (*which is* God speaking *unto us*) we shall be changed from glory, to glory, by the Spirit of the Lord, to the Image of the Lord. And seeing this life is uncertaine to all, (*especially to* Princes;) What argument is more fit, both for *Princes* and *people* to study? than that which teacheth sinful man to deny himself, by mortifying his corruption: that he may enjoy *Christ*, the *Author* of his *salvation*: To renounce these *false* and *momentany* pleasures of the world, that he may attaine to the *true* and eternall *joyes of Heaven*: and to make them truly honourable before *God* in *Piety*, who are now only honourable before men *in* vanity. What charges soever we spend in earthly vanities, for the most part, they either die before us, or we shortly die after them: but what we spend like * Mary, in the Practice of *Piety*, shall remain our *true memoriall* for ever, for [a] *Piety* hath the promise of this life, and of that which shall never end. But [b] without *piety* there is no internall comfort to be found in *Conscience*, nor externall peace to be looked for in the world, nor any *eternall happinesse* to be hoped for in *heaven*. How can *Piety* but promise to her self a zealous *Patron* of your *Highness*? being the

*Mat. 26. 13.

[a] 1 Tim. 4. 8.

[b] Principibus ad salutem sola satis vera est pietas, atque illa vero nihil est vel exercitus vel Imperatoris, fortitudo vel apparatus reliquis, Zozom Eccl Hist. lib 9. cap. 1.

the sole Son and Heire of so *gracious* and great a Monarch, who is not onely the defender of the *faith* by *Title*: but also a Defender of the Faith *in* truth, *as the* Christian world *hath taken notice by his* learned *confuting of* Bellarmines *overspreading* Heresies, *and his* suppressing, *in the blade of* Vorstius, Athean blasphemies; *And how* easie *is it for your* Highnesse *to equall* (if not to exceed) *all that went before you, in* Grace *and* greatnes; *if you do but* set *your* heart *to* seek, *and to* serve God, *considering how* religiously *your* Highnesse *hath been* educated *by godly* and vertuous Governours *and* Tutors? *as also that you live in such a time, wherein* Gods providence, *and the* Kings religious care *have placed over this* Church (*to the unspeakable comfort thereof*) *another venerable* Jehojada, that doth good in our Israel both towards God & towards his house: *of whom your* Highnesse *at all times, in all* doubts, *may learne the* sincerity of Religion, *for the* Salvation of your *inward* Soul, and the wisest councel *for the* direction *of your outward* state? *And to excite you the rather to the zealous* Practice *of divine* Piety; often *suppose with your self, that your* Highnesse *heares your* religious *Father* James *speaking unto you, as sometimes* holy David *spake to his Son* Solomon:

The honourable S. Robert Carey Knight and the religious Lady *Iarey* his wife, Mr. *Thomas* Murray. Sir *Thomas Fullerton*. The gracious Arch. Bishop of *Cant*. 2 Chron. 24.16.

Chron. 28 9. lomon: thou CHARLES my Son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee: but if thou forsake him, he will cast thee of for ever.

To help you the better to seek *and serve this* God Almighty, *who must be your* chief Protectour in life, and onely Comfort in death *I here* once againe, *on my bended knees, offer my old mite* new *stampt into your* Highnesse *hands: daily for your* Highnesse, *offering up unto the most* High, *my* humblest prayers: *that as you grow* in age and stature: *so you may* (*like your* Master Christ) increase in wisedome and favour with God and all good men. *This* suit *will* I never cease: *In all other matters I will* ever rest,

Your Highnesse humble servant, during life to be commanded.

LEWIS BAILY.

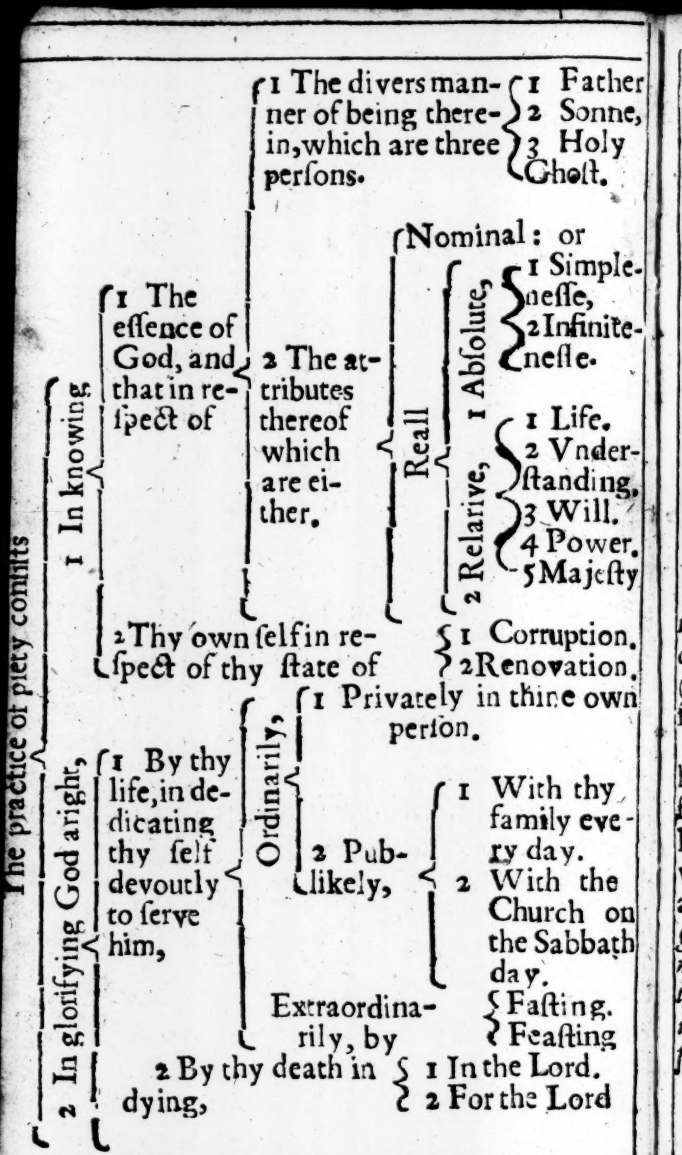
To the Devout

READER.

I Had not purposed to enlarge the last edition, save that the importunity of many devoutly disposed prevailed with mee, to adde some points, and to amplifie others.

To satisfie whose godly requests, I have done my best endeavour: and withall finished, all that I intend in this argument. If thou shalt hereby reape any more profit, give God the more praise: and remember him in thy prayers, who hath vowed both his life and his labours, to further thy salvation as his own. Farwell in the Lord Jesus.

THE


The practice of piety consits
1 In knowing
1 The essence of God, and that in respect of
2 The attributes thereof which are either,
1 The divers manner of being therein, which are three persons.
1 Father
2 Sonne,
3 Holy Ghost.
Nominal: or
Reall
1 Absolute,
1 Simplenesse,
2 Infinitenesse.
2 Relative,
1 Life.
2 Understanding,
3 Will.
4 Power.
5 Majesty
2 Thy own selfin respect of thy state of
1 Corruption.
2 Renovation.
2 In glorifying God aright,
1 By thy life, in dedicating thy self devoutly to serve him,
Ordinarily,
1 Privately in thine own person.
2 Publikely,
1 With thy family every day.
2 With the Church on the Sabbath day.
Extraordinarily, by
Fasting.
Feasting
2 By thy death in dying,
1 In the Lord.
2 For the Lord

THE PRACTICE OF PIETIE.

Directing a Christian how to walk that he may please God.

WHo ever thou art that lookest into this *Book*, never undertake to read it; unlesse thou first *resolvest* to become from thy heart an unfained *practitioner* of *Piety*. Yet read it, and that speedily, lest before thou hast read it over, *God* (by some unexpected death) cut the off, for thine *inveterate impiety*.

Tum Deum amare libet, cum persuasum habemus ipsum, esse optimum maximum, ubique presentem, omnia in nobis efficientem, cum in quo vivimus, movemus sumus, Bucer in Psal. 115.

Unlesse that a man doth truly *know* God, he neither can, nor will *worship* him aright: for how can a man *love* him, whom hee knoweth not? and who will *worship* him, whose *help* a man thinks hee needeth not? and how shall a man seek remedy by *grace*, who never understood his misery by *nature*? Therefore (saith the [a] Apostle) *Hee that cometh to God must believe that God is, and that he is a rewarder of them that seek him.*

[a] Heb. 11. 6.

And forasmuch as there can be no true

Dauda in primis opera ostendit Deum norimus quotquot felices esse volumus. Quid noscis si te ipsum nescis?

piety

Piety without the knowledge of God: nor any good *practice* without the *knowledge* of a mans *own self*, wee will therefore lay down the knowledge of *Gods Majesty*, and *mans misery*, as the first & chiefest grounds of the *practice* of *piety*.

A Plaine

A PLAINE DESCRIPTION OF

The essence and attributes of God, out of the holy Scripture, so far forth as every Christian must competently know, and necessarily believe that will bee saved.

Although no creature can define what God is, because he is [a] incomprehensible, and [b] dwelling in inaccessible light: yet it hath pleased his Majesty to reveal himself in his word unto us, so far as our weak capacity can best conceive him. Thus:

God is that [c] *one* [d] *spirituall, and* [e] *infinitely* [f] *perfect* [g] *essence, whose being is* [h] *of himself eternally.*

In the divine essence, we are to consider two things: First, the divers manner of being therein: Secondly, the attributes thereof.

The divers manner of being therein, are called [i] persons.

A person is [k] *a distinct subsistence of the whole* [l] *Godhead.*

There are [m] three divine persons, the Father, the Son, and the holy Ghost: these three persons are not three several substances, but three distinct subsistences; or three

[a] Psa. 143. 3. [b] 1 Tim. 6. 16. [c] Deut. 3. 4 and 4. 35. and 32. 39. & 6. 4. Isa. 45. 5, 6, 7, 8. 1 Cor. 8. 4. Eph. 4. 5, 6. 1 Tim. 2. 5. [d] John 4. 24. 2 Cor. 3. 17. [e] 1 Kings 8. 27. Psa. 147. 5. [f] Deut. 32. 4. [g] Exodus 3. 14. [h] 1 Cor. 8. 6. Act. 17. 25. Rom. 11. 36. [i] Hebr. 8. 3. & John. 1. 1. John. 5. 26, 27. Joh. 14. 26. [k] Col. 2. 9. [l] Gen. 1. 26. 3. 22. and 11. 7. Exo. 20. 2. Hos. 14. 7. and 28. 19.

Isa. 63. 9, 10. Zach. 3. 2. Hag. 2. 5, 6. 1 John 5. 7. Mat. 3. 16, 17. John 14. 26. 1 Cor. 13, 13.

divers

divers manner of beings of [a] one and the same substance, and divine essence. So that a person in the God-head is an individual understanding, and incommunicable subsistence, living of it self, and not sustained by another.

In the unity of the God-head, there is as a [b] plurality, which is not accidentall (for God is a most pure act, and admits no accidents:) nor essentiall: (for God is one essence only) but * personall.

The persons in this one essence are but three. In this [c] mystery there is *alius & alius*, another and another: but not *aliud & liud* another thing, and another thing.

The divine essence in it self, is neither divided nor distinguished. But the three persons in the divine essence, are distinguished among themselves three manner of wayes.

1 By their *Names*.
2 By their *Order*.
3 By their *Actions*.

1 *By their names thus.*

THe first person is named the *Father*: first, in respect of his [a] naturall son Christ: secondly, in respect of the elect, his [b] adopted sons, that is, those who being not his sons by nature, are made his sons by grace.

The second person is named the [c] *Son* because he is [d] begotten of his [e] Fathers substance, or nature: & he is called the *Word*.

First

a Singula suntur singulis, & omnia in singulis & singula in omnibus, & unum omnia. Aug lib. 6. de Trinit. cap. ult.

b Gen. 1. 26. and 3. 22. & 11. 7 Isa. 6. 8.

* Personæ divinitatis stringuuntur personaliter, sive. πρόσωπα ὑπαρξέως

c Deus est indivise unus in Trinitate & inconfuse trinus in unitate Justin. in ἐκθῆτις,

a Matth. 11. 27. Mat. 3. 17.

b Isa. 63. 16 Ephes. 3. 14, 15.

c Pro. 30.

d Psal. 2. 7.

e Heb. 1. 3. Phil. 2. 6.

First, because the [a] conception of a word in mans mind, is the nearest thing, that in some sort can shadow unto us the manner how hee is eternally begotten of his Fathers substance: and in this respect hee is also called the *Wisdome of his Father*, Prov. 8.12.

Secondly, because that by [b] him, the Father hath from the beginning declared his will for our salvation: Hence called λόγος, *quasi* λόγων, the persons speaking with, or by the Fathers.

Thirdly, because he is the chief [c] argument of all the word of God; or that word, whereof God spake, when he promised the blessed seed to the Fathers, unde the old Testament.

The third person is named the [d] *Holy Ghost*: first, because he is [e] spirituall without a body: secondly, because he is spired and as it were breathed from both the [f] Father and the Son, that is, proceedeth from them both. And he is called *Holy* both because he is [g] holy in his own nature, and also the immediate [h] sanctifier of all Gods elect people.

[a] Basil *sup. Johan Sicut mens cogitando in seipsam reflectitur & λόγον internum gignit: ita mens illa aeterna, quae est Deus pater in seipsam intelligendo reflexa, λόγον* aeternum modo ineffabiliter. *& sicut exterior λόγος, λόγου* interioris effigies quasi est: ita aeternus ille λόγος ὑπόστατικος aeterni Patris imago est, & Majestatis character. Heb. 1. 3. [b] Joh 1. 18. Iren l. 4. c. 14. [c] Acts 10. 43. 10. 21. 22.

[d] Heb. 1. 1. [e] Luke 24. 27. [f] John 5. 4 5. Acts 3. 22 24. Isa. 63. Gal. 46. [g] 1 Pet. 1. 15. 16. [h] 1 Cor. 3. 18. 1 Thes. 5. 23. 1 Pet. 1. 2.

2 *By their Order, Thus.*

THe persons of the God-head are either the Father, or those which are of the [a] Father.

The Father is the * first persons of the

* *Origo essentiae in divinis nulla est. origo personarum locum habet in filio & spiritu sancto Pater enim est prior filio, non tempore sed ordine.* Alsted.

glo

glorious Trinity: [a] having neither his being nor beginning of any other, but of himself, begetting his Son and together with his Son, sending forth the holy Ghost from everlasting. The persons which are in the Father, are those, who in respect of their personal existence, have the whole divine essence eternally communicated unto them from the Father. And these are either from the Father alone, as the Son; or from the Father and the Son, as the holy Ghost.

The Son is the second person of the glorious Trinity, and the only begotten Son of his Father, not by grace, but by nature, having his being of the Father alone, and the whole being of his Father, by an eternall and incomprehensible generation: & with as the Father sendeth forth the holy Ghost of the In respect of his absolute essence, he is one all himself, but in respect of his person, he is by an eternall generation of his Father are g For the essence doth not beget an essence ther: but the [c] person of the Father begetteth the sanct person of the Son, & so he is God of God, & Ghos hath from his Father the beginning of his actio person & order, but not his essence & time. Son a

The holy Ghost is the third person of the blessed Trinity, [d] proceeding and sent forth equally from * both the Father & the Son, by an eternall and incomprehensible spiration. For as the Son receiveth the whole divine essence by generation, so the holy

a Mat. 28. 19. 1 Joh. 5. 7.

Idco dicitur Pater. ἄναρχος & ἀγέννητος

b Filius Dei. ὁ λόγος

quoad essentiam absolutam est quidem a seipso, & ἀνάρχως sed ratione τρόπου ὑπάρξεως Sive esse personalis per æternam generationem à Patre existit: ideoque non est ἀνάρχως John 6. 38, 17. John 5. 19. Mich. 5. 1. John 1. 1.

c Psal 2. 7. Heb 1. 5. Aliud est habere Essentiam divinam a seipso: & habere essentiam divinam a seipsa existentem, remota enim relatione ad Patrem sola restat essentia, quæ est a seipsa: hinc filius dicitur principiatus non essentiatus Th. Sum pag 9. 33.

d Joh. 15 26 Joh. 15. therefore Rom. 8 9. tho holy Ghost is called the Spirit of Christ. * Spiritus S. a Patre & a Filio procedit, tanquam ab uno & eodem principio, in duabus tamen personis subsistente, non autem, tanquam a duobus ac diversis principiis.

Ghost

Ghost receiveth it wholly by spiration.

This order betwixt the three persons appeares, in that the Father begetting, must in order be before the Son begotten; and the Father and Son before the holy Ghost proceeding from both.

This order serves to set forth unto us two things: first, the manner how the Trinity worketh in their externall actions: as that the Father worketh of himself by the Son & the holy Ghost; the Son from the Father by the holy Ghost, the holy Ghost, from the Father and the Son. Secondly, to distinguish the first & immediate beginning from which those externall and common actions do flow. Hence it is, that forasmuch as the Father is the fountain and originall of the Trinity, the beginning of all externall working, the [a] Name of God in relation and the Title of Creator in the Creed, are given in a speciall manner to the Father: our redemption to the Son: and our sanctification to the person of the holy Ghost, as the immediate agents of these actions. And this is also the cause, why the Son as he is Mediator, referreth all things to the [b] Father, not to the holy Ghost: and that the Scripture so often saith that we are reconciled to the Father.

This divine order or Oeconomy, excepted, there is neither first nor last, neither superiority nor inferiority among the three persons, but for *nature* they are coessential, for *dignity* coequall, for *time* coeternal. The whole divine essence is in every one of

[a] Hinc Dei nomen fere in scripturis Patri κατ' ἐξ. ἐν tribuitur Joh 14.1. Rom. 8.1. 1 Cor. 8.6. 1 Cor. 1. 24.

[b] Mat. 11. 25, 26, 27. Joh 5.19, 20, 21. 22. 23. John 11. 14. 42. Joh 12.49 [c] 2 Cor. 5, 18. &c.

of the three persons, but it was incarnated [a] onely in the second person of the Word and not in the person of the Father, or of the holy Ghost, for three reasons. First that God the Father might the rather set forth the greatnesse of his love to mankind, in giving his first and onely begotten Son to be incarnated, and to suffer death for mans salvation.

Secondly, [b] that he who was in his Divinity the Son of God, should be in his Humanity the Son of man: lest the name of Son should passe unto another, who by his eternal nativity was not the Son.

Thirdly, [c] because it was meetest, that that person who is the substantiall image of his eternal Father, should restore in us the spirituall image of God, which we had lost.

in the Incarnation, the God-head was not turned into the Man-hood, nor the Man-hood into the God-head; but the God-head as it is the second person, or Word, assumed unto it the Man-hood, that is the whole nature of man, body and soul; and all the naturall properties and [d] infirmities thereof, sin excepted.

The second person took not upon him the [e] person of man, but the nature of man. So that the [e] humane nature hath no personall subsistence of its own (for then there should

[a] Incarnatio verbi proprie non Patri nec spiritui sancto nisi κατὰ εὐδοκίαν καὶ θαυμάτου ἡγίαν. competit *Damas.* 1. de orthofid. c. 13 implevit carnem Christi pater & spiritus S. sed majestate, non susceptione *Aug. serm.* 3 de *Temp.* John 3. 16. Rom 8. 12 & 5. 8. 10. Hoc mirum fœdus semper mens cogitet uno hoc ne dubita. sedere parta salus *Melanct.*

[b] Ut qui erat in divinitate Dei filius fieret in humanitate hominis filius, ne nomen filii ad alterum transiret qui non esset æterna nativitate filius *Aug.*

[c] Congruebat filium assumere humanam naturam ut hæc persona quæ est substantialis imago æterni patris, restitueret imaginem Dei in nobis corruptam *Athan* Heb 2. 17. Heb 4. 15.

[d] Infirmitatis meræ privationis, non pravæ dispositionis.

* Humana natura est distinctum individuum à natura divina, etsi non sit distincta persona *Keck fist. Theol lib.* 3. *p* 19

[e] Uniri hypostatice, Deum & hominem nihil est aliud quam naturam humanam non habere propriam existentiam, sed assumptam esse à verbo æterno ad ipsam verbi subsistentiam *Bellar de incarnat. l.* 3 *c.* 8.

be two persons in Christ;) but it subsisteth in the Word the second person. For as the soul & body makes but one person of man; so the God-head and Man-hood makes but one person of Christ.

The two natures of the God-head and Man-hood, are so really united by a personall union, that as they can never be separated asunder, so are they not [a] confounded, but remain still distinguished by their severall and essentiall proprieties which they had before they were united. As for example, the infiniteness of the Divine, is not communicated to the humane nature: nor the finiteness of the humane nature, to the divine nature.

[a] Salvis & distinctus manentibus proprietatibus naturæ tam assumentis quam assumptæ.

Yet by reason of this personall union there is such a communion of the properties of both natures that which is proper to the one, is sometime attributed to the other nature. As that God [b] *purchased the Church by his own bloud*: And *that he will judge the world by that Man whom he hath appointed*. Hence also it is, that though the humanity of Christ be a [c] created, and therefore a finite and limited nature, and cannot be every where present by actuall position, or locall extension, according to his [d] natural being: yet because it hath communicated unto it the personal subsistence of the son of God which is infinite, and without limitation, and is so united with God, that it is no where severed from God: the body of Christ, in respect of his [e] personall being, may rightly bee said to be every were.

[b] Acts 20. 28 Act. 17. 31
[c] D. Field of the Church Book 3. c 35.
[d] Secundum esse naturale Christus non est ubique.
[e] Secundum esse personale Christus est ubique.

3 The actions by which the three persons be distinguished.

THe actions are of two sorts, either external, respecting the creatures: and those are after a sort common to every one of the three persons, or internal respecting the persons onely amongst themselves: and are altogether incommunicable.

The [a] externall and communicable actions of the three persons are these:

The creation of the world peculiarly belonging to God the Father, the redemption of the Church to God the Son: & the sanctification of the elect, to God the holy Ghost. But because the [b] Father created and still governeth the world by the Son in the holy Ghost, therefore these externall actions are indifferently in [c] scripture, oftentimes ascribed to each of the three persons and therefore called communicable and divided actions.

The internall and incommunicable actions or proprieties of the three persons are these:

1 To beget; and that belongeth onely to the Father: who is neither made, created nor begotten of any.

2 To be begotten: and that belongeth onely to the Son; who is of the Father alone not made, nor created, but begotten.

3 To proceed from both: and that belongeth only to the holy Ghost; who is of the Father and the Son, neither made, created, nor begotten, but proceeding.

[a] In operibus ad extra tres personæ operantur simul, servato ordine personarum in operando.
[b] Rom. 11. 36.
[c] As redemption Acts 20. 28.
1 Per. 2. to the Father: Creation. John 1. 3. and sanctification 1 Cor. 12. to the Son creation. Psal. 33 6. & redemption. Eph. 4 30. to the holy Ghost joynely to each. 1 Cor. 6.
[1] operationes initiatas ad extra indivisas ad intus divisas.

So that when wee say that the divine essence is in the Father unbegotten, in the Son begotten, and in the holy Ghost proceeding: we make not [a] three essences, but only shew the divers manner of subsisting, by which the same most simple, eternal, and unbegotten essence subsisteth in each person: namely, that it is not in the Father by generation: that is, in the Son communicated from the Father, by generation: and in the holy Ghost, communicated from both the Father & the Son by proceeding.

These are incommunicable actions and do make not an essentiall, accidentall, or rationall, but a reall distinction betwixt the three persons.

So that he who is the Father in the Trinity, is not the Son: Hee who is the Son in the Trinity, is not the Father: He who is the holy Ghost in the Trinity: is neither the Son, nor the Father, but the Spirit proceeding from both: though there is but one and the same essence common to [b] all three.

As therefore we believe that the Father is God, the Son is God, and the holy Ghost is God: so we likewise believe that God is the Father, God is the Son, and God is the holy Ghost, but by reason of this reall distinction, the person of the one is not, nor never can be the person of the other.

The three persons therefore of the Godhead do not differ from the Essence, but formally, but they differ really, one from

[a] Personæ nomen non est aliquid ab essentia abstractum c seperatum, *Fajus. Thes. disp.* a. persona est ipsa essentia divina contracta ad certum & peruliarem subsistendi modam *Sanchius.* Persona gignit & gignitur Essentia nec gignit, nec gignitur sed communicatur *Alsted.*

[b] Quum unum cogito, trium incomprehensibili luce involvor. *Nazian.* quamvis persona cum essentia non sit omnino idem non tamen ab ea est omnio aliud: differt enim non, numero quid, sicin non re, quia essentia de personis prædicatur, sed formaliter τῷ λόγῳ sive ratione ratiocinante essentia divina non differt a personis, ut de, à rebus, sed utres à suis modis: nam in Deo non est res, & res, sed res & modus rei.

ano-

another and so are distinguished by their hypostaticall proprieties. As the Father is God begetting God the Son: the Son is God begotten of God the Father: and the holy Ghost is God proceeding from both God the Father and God the Son. Hence it is that the Scriptures use the name of God two manner of wayes: Either: essentially, and then it signifieth the three persons conjoyntly or [b] personally, and then by a Synechdoche, it signifieth but one of the three persons in the God-head. As the Father, 1 *Timot.* 2. 5. or the Son, *Acts* 20. 28. 1 *Tim.* 3. 16. or the holy Ghost, *Acts* 5. 4. 2 *Cor.* 6. 16. And because the divine essence (common to all the three persons) is but one, we call the same *Unity*. But because there be three distinct persons in this one indivisible essence, we call the same *Trinity*. [c] So that this Unity in Trinity, and Trinity in Unitie is a holy [d] mystery: rather then to be religiously adored by faith, then [e] curiously searched by reason, further then God hath revealed in his Word.

ἀνυπόδεως Nomen Dei essentialiter positum, non minus filium & spiritum sanctum, ὑπερατικῶς quam patrem designat. [b] Sacramentu hoc venerandum, non strutandum, quomodo pluralitas sit in unitate & unitas in pluralitate. Scrutari hoc temeritas est credere, pietas nosse vero vita æter, *Bernard.* [c] Neque ad loquendum digne de Deo lingue sufficit, neque ad percipiendam intellectus prævalet, magis ergo glorificare nos convenit Deum, quod talis est, qui & intellectum transcendit, & cognitionis initium superat. *Chrysost. hom.* 2. *Heb.* [d] De Deo loqui etiam vera, periculosissimum est *Aruch.* [e] Lingua, mente, & cogitatione horesco, quoties de Deo sermone m habeo, *Nazian.*

Thus far of the divers manner of being in the divine essence: now of the attributes thereof.

ATtributes are certain descriptions of the divine essence, delivered in the Scriptures, according to the weaknesse of * our capacity, to help us the better to understand the nature of Gods Essence, and to

* Condescendit nobis Deus ut nos consurgamus ei *Au.* de spec. c 112

to discerne it from all other essences.

The attributes of God are of two sorts: either nominall or reall. The nominall attributes are of three sorts: first, those which signifie Gods essence: secondly, the persons in the Essence: thirdly, those which signifie his essential works. Of the first sorts is the name [a] *Jehovah*, or rather [b] *Jehueh*. which signifieth *eternal*, being of himself, in whom being without all beginning and end, all other beings both begin and end, *Isay.* 42. 8. *Psal.* 83. 18.

God tels *Moses*, Exod. 6. 3. *that hee was not knowne to* Abraham, Isaac, *and* Jacob, *by his name Jehovah* (Not but that they knew this to be the name of God, for they used it in all their prayers) but because thy [c] lived not to see God effecting indeed, that which he promised them, in graciously delivering their seed out of Egypt, and in giving them the reall possession of *Canaans* land; and so to be not onely God almighty, by whom all things were made: but also performing indeed to the children: that which he promised in his word to the fathers, which this name JEHOVAH especially signifieth and for this cause *Moses* cals God first JEHOVAH, when the universall creation had his absolute being, *Gen.* 2. 4. And this admirable name is graven on the Decalogues fore-head which was pronounced upon the *Israelites* deliverance to bee the rule of righteousnesse, after which they should serve their deliverer in the promised land.

Aug de spec c. 11. a Ex. 15. 3. Ab hava, vel hajah Essenam ita Deus est a seipso, ut sit suum, esse τ. αυτὸ omnes hujus nominis literæ, sunt spirituales, ut denotetur Deum Esse spiritum. *Pmart lo. Com cap.* 11 P. *Montan de ard. sern. cap.* 1.

b Jehova non habet plurale, & in scripturis soli vero Deo tribuitur.

c Lucus Exodus 6. 3. intelligendus. de gradibus divinarum patefactionum *Gerard. loc.* 3. *denat Dei.* Ex usu scripturæ res tunc dicuntur, fieri quando fiunt manifeste, Sic dicitur, Spiritus sanctus nondum erat id est, nondum innotuerat, *Alsted Lex. Theol. cap.* 2.

This name so is full of divine misteries, that the Jewes hold it a sin to pronounce it: but if it be no sin to [a] write it, why should it be unlawfull to pronounce it?

This holy name of God teacheth us:

First, what God is in himself, namely, an [b] eternall being of himself.

Secondly, how he is unto others because that from him all other creatures have received their being.

Thirdly, that wee may confidently believe his promises; for hee is named *Jehovah*, not only in respect of being, and causing all things to be, but especially, in respect of [c] his gracious promises, which without fail hee will fulfill in his appointed time, and so causeth that to be, which was not before. And so this name is a golden pledge unto us, that because hee hath promised, hee will surely upon [d] our repentance forgive us all our sins at the time of death, [e] receive our souls, and in the resurrection [f] raise up our bodies in glory to life everlasting.

The second name denoting Gods essence is *Ehejeh*, but once read, Exod. 3. 14. of the same root that JEHOVAH is: & signifieth, *I am*, or *I will be*: for when *Mose* asked God by what name hee should call him, God then named himself *Ehejeh Ascher-Ehejeh*; *I am that I am*: or *I will be that I will be*: signifying that he is an eternal, unchangeable Being. For seeing every creature is temporary and mutable; no creature can say, *Ero qui ero*: *I will be that*

a Quod licet scribere, effari cur non liceret. *Theod. in Epit.*

b Ens æternum αὐτεῶν Fons est.

πάσης θυσίας

c In promissionibus Jehovah est ὤν.

d Isa. 55. 7.

e Joh. 12. 26 John 14. 2, 3.

f Joh 6 40 Joh. 11. 5.

I will be. This name in the new testament is given to our Lord Christ, when hee is called *Alpha and Omega, The beginning and the ending,* [a] *which is, which was and which is to come, The Almighty,* Apoc. 1. 8. For all time past and to come, is aye present before God, and to this name, Christ himself alludeth, John 8. 58. *Before Abraham was, I AM.*

[a] ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος.

This name should teach us likewise to have alwayes, present in our minds our first creation, present coruption, and future glorification: and not content our selves with *I was good,* or *I will be good,* but *to be good presently,* that when ever God sends for us, he may finde us prepared for him.

The third name is *Jah,* which as it comes of the same root, so is it the contract of *Jehovah,* and signifieth *Lord,* because he is the [b] beginning and being of beings. It is a [c] name for the most part ascribed unto God when some notable deliverance or benefit comes to passe according to his former promise: and therefore all creatures in heaven and earth are commanded to celebrate and praise God in this name *Jah.*

[b] Deus est causa omnium & Ens entium.

[c] Psal. 68. 19. Psal. 101. 18. Psal. 101. 1. &c. Psal. 112. 1. &c. Psal. 113. 1, 9. Psal. 115. 17. 18. Psal. 116. 19. Psal. 118. 5. 14. Psal. 125. 34.

The fourth is κύριος, *Lord,* used often in the new Testament: for κύρω, or κυρέω, signifieth, *I am.* Hence κύριος, signifieth the first essence of a thing, or authority. When it is absolutely given to God, it answereth to the Hebrew name *Jehovah,* & so translated by the Seventy interpreters: for God is so a Lord, that he is of [d] himself Lord of all. This name should alwayes put us in re-

[d] *Junius in Irenico.* κύριος, *Pola. Synt. Theol. l. 2. c. 6*

[e] *Mal. 1. 6*

membrance to [a] obey his commandments, and to fear his judgements and submit ourselves to his most blessed will and pleasure, saying with *Eli It is the Lord, let him do what semeth him good*, [b]

The first is Θεὸς, God, 600 times used in the new Testament, and of profane writers commonly. It is derived [c] ἀπὸ τοῦ, θέειν, because hee runs through and compasseth all things: or ἀπὸ τοῦ αἴζειν, which signifieth to burn & kindle: for God is Light, and the authour both of heat, [d] light, & life, in all creatures, either imediately of himself, or mediatly by secondary causes. The name is used either improperly or properly: improperly, when it is given either figuratively to [e] Magistrates or falsly to Idol. But when it is properly and absolutely taken, it signifieth the eternall essence of God, being above all things, and through all things, giving life and light to all creatures, and preserving & governing them in their wonderfull frame and order. [f] God seeth all in all places, Let us therefore every where take heed what we do in his sight,

Thus farre the names which signifie Gods essence.

The name which signifieth the persons in he essence, is chiefly one: *Elohim*.

[g] *Elohim* signifieth *the mighty judges*: it is a name of the plural number, to expresse the Trinity of persons in unity of essence, And to this purpose the holy Ghost beginneth the holy Bible with this plurall name of God, joyned with a verbe of the singular number: as *Elohim Bara, Dii creavit*, the

a *Mal.* 1.6.

b 1 Sam. 3. 18.

c *Plato.* in Gratilo hinc illud *Virgilii* Deum namque ire; per omnes terrasque tractusque maris *Zanchius.*

d Deus est lux ἀπρόσιτος

e Joh 10. 14

1 Cor. 8 5.

f Incumbit nobis necessitas recte vivendi, cum omnia quæ facimus, sint coram oculis judicis cuncta videndis, *Zæsius*

g Nomen *Elohim* est personarum διακριτικὸν Quum *Elohim* de una persona dicitur Synecdochice dictum est propter essentiæ unitatem. *Junius.*

the [a] mighty Gods or all the three persons in the God-head created. The Jews also note in the verbe *Bara*, consisting of three letters, the mystery of the Trinity. By *Beth Ben*, the Son; by *Resh Ruah*, the Spirit; by *Aleph Ab*, the Father. But this holy mystery is more clearly taught by *Moses* Gen. 3.22. And Jehovah *Elohim* said; *Behold, the man is become as one of us.* And Gen. 19.24. *Jehovah rained upon Sodom and upon Gomorrah brimstone & fire from* Jehovah *out of heaven*: [b] that is, God the Son, from God the Father, *who hath committed all judgement unto the Son.* Joh. 5.22. See Psalm. 33.6. Isa. 53.9.10. The singular number of *Elohim* is *Eloah*, derived of *Alah, he swore*, because that in all weighty causes, when necessity requireth an oath to decide the truth, we are only to sweare by the name of God, which is the great and righteous Judge of heaven and earth. This name *Eloah* is but seldome used, as Habbak. 3.3. Job 4.9. Job 12.4. and 15. 8. and 36.2. Psal. 18.32. and 114.7. Once it hath a Noune plural joyned to it Job 35. 10. *None saith, Where is Eloah Gosai, the Almighty my Maker?* to note the mystery of the eternall Trinity. Many times also *Elohim*, the plural number is joyned with a verb plural, to expresse more emphatically this mystery Gen 35.7. 2 Sam. 7.23. [c] *Elohim* is also sometime tropically given to magistrates, because they are Gods vicegerents, as to *Moses*, Exo. 7.1. *Jehovah said unto Moses, I have made thee Elohim to*

[a] The like you may a read, Deut. 6.4. Josh. 24, 19.

[b] Sic *Marcus Arethusius* in Smirnlensi Concilio sancte exposuit, *Socrat. Eccles. Hist.* 2 cap. 38.

This places well urged had grinded *Arrius* in pieces.

[c] Josh. 24. 19. Jer. 10.19. Elohim Kidoschim, Hi Dii, sancti ipse.

Pharaoh that is, I have appointed thee an embassadour to represent the person of the true *three one God*, and to deliver his message and will unto *Pharaoh*, as oft therefore as we read or heare this name *Elohim*, it should put us in minde to consider, that in one divine essence there are three distinct persons, and that *God is Jehovah Elohim*.

Now follow the names which signifie Gods essentiall works, which are these five especially.

1. EL, which is as much as the *strong God*,[a] and teacheth us, that God is not only most strong, and fortitude it self, in his own essence: but also that it is hee that giveth all strength and power to all other creatures. Therefore Christ is called, Esa. 9.6. *El Gibbor*, *the strong most mighty God*. Let not Gods children fear the power of enemies, for *El* our God is more strong then they.

2 *Shaddai*,[b] that is, *Omnipotent*. By this name, God usually stiled himself to the Patriarchs, *I am El: Shaddai the strong God*, *Almighty*, because he is perfectly able to defend his servants from all evill, to blesse them with all spiritual and temporall blessings, & to performe all his promises, which hee hath made unto them for this life, and that which is to come. This name belongeth only to the God-head, and to no creature, no not to the humanity of Christ. This may teach us with the Patriarchs, to put our whole confidence in God, and not to doubt of the true performance of his promises.

3 a *Ado-*

[a] Hence *Eli.* in Hebrew as Mat. 27. 46. and *Eloi* in the Syriack as Mark 15. 34. do signifie my God, 1 Chr. 32. 8. The seventy turn it. ἰσχυρὸς strong.

[b] It is derived of *Dai* sufficiency, and the Relative *i* the same that αὐτάρκης or o *Sehad* adug because God feeds his children with sufficiency of all grace, as a loving mother the child with the milk of her breasts

3 [a] *Adonai*, my Lord; This name as the *Massorets* note is found 134 times in the old Testament, analogically it is given to creatures, but properly it belongeth to God alone. It is used, *Mal.* 1 6. in the plurall number, to note the mystery, of the holy Trinity. If I be *Adonim, Lords, where is my fear. Ani* the singular: *Adonim* the plurall number. This name is given to Christ, *Dan.* 9.17. *Cause thy face to shine upon thy sanctuary that is desolate, for Adoni (the Lord Christ) his sake.* The hearing of this holy name, may teach every man to obey Gods commandments, to feare him alone, to suffer none besides him to reigne in his conscience, to lay hold (by a particular hand of faith) upon his word and promise, and to challenge God in Christ to be his God, that he may say with *Thomas, Thou art my Lord and my God.*

4 Is *Helion*, that is, *most High Psal.* 9.2. *Psal.* 91.9. & 92.9. *Dan.* 4.17.24.25.34. *Acts* 7.48. This name *Gabriel* giveth unto God telling the virgin *Mary*, that the child which should be born of her, should be the Son of the *b most high Luke* 1. 32. This teacheth, that God in his Essence and glory exceedeth infinitely all creatures in heaven and earth. Secondly, that no man should be proud of any earthly honour or *c* greatnesse. Thirdly, If wee desire true dignity to labour to have communion with God in grace and glory. 5 *Abba*, a Syriack name, signifying Father, *Rom.* 8.15. This is sometimes used essentially, as in the Lords

a A name compounded of Ai. My, Adon, Lord Adon derivatur ab Eden, basis, quia Deus est fundamentum & sustentator omnium creaturarum. Hinc Adon Dominus, cui rei domesticæ curæ incumbit, & ei tanquam columna inititur. Quando de creaturis usurpatur Adonai est Jod cum patach; sed de Creatore cum cametz, Ab Adonai manasse videtur Ethnicorum. Ἀθηνᾶ.

b ὑψίστου ἠὸς.

So the devil stiled Christ the Son of God, the most High Luke 8.28.

c For what is earthly greatnesse compared to Gods Highnesse,

Prayer. Secondly, personally as *Math.* 11. 25. For God is Christs Father by nature, and of Christians by adoption and grace. Christ is called *the everlasting Father*, Isa. 9. 6. because hee regenerates us under the new Testament. God is called *the Father of light*, Jam. 1. 17. because God *dwelleth in inaccessible light*, 1 Tim. 6. 16. & is the author not only of the Suns light, but also of all the light of naturall reason and supernatural grace. [b] *which lightneth every man that cometh into the world.* This name teacheth us, that all the gifts which we receive from God, proceed from his meer fatherly love. Secondly, that we should love him again, as dear children. Thirdly, that we may in all our needs, and troubles, be bold to call upon him as a father for his help & succour. Thus should wee not heare of the sacred names of God, but wee should thereby be put in mind of his goodnesse unto us, and of our duties unto him: and then should we find how comfortable a thing it is, to do every thing in the name of God. A phrase usuall in every mans tongue, but the true comfort thereof (through ignorance) known to few mens hearts.

It is a great wisdome, and an unspeakable matter for the strengthning of a Christians faith, to know how in the mediation of Christ, to invocate God by such a name, as whereby he hath manifested himself to be most willing, and best able to help and succour him in his present need or adversity. The ardent desire of knowing God, is the

[a] Of whose substance the light the Sun is but a shadow.

[b] Joh. 1. 9.

the surest testimony of our love to God, and of Gods favour to us. [a] *Because he hath set his love upon me, therefore will I deliver him, I will set him on high: because hee hath known my name; hee shall call upon me & I will answer him, &c.* And it is a great strengthning of faith, with understanding to begin every action in the name of God.

Thus farre of the nominall attributes.

The reall attributes are of two sorts: either absolute or relative.

The absolute attributes are such; which cannot in any sort agree to any creature, but to God alone.

These are two, [b] Simplenesse, and Infiniteneſse.

Simpleneſse, is that whereby God is void of all composition, division, multiplication, accidents or parts compounding, either sensible or intelligible, so that what ever hee is, he is the same essentially.

It hinders not Gods simpleneſse that he is three: because God is three, not by composition of parts, but by coexistence of persons.

[c] Infiniteneſse is that, whereby all things in God are void of all measure, limitation and bounds, above and beneath, before and after.

From these two do necessarily flow three other attributes.

1 Unmeasurableneſse, or ubiquity, whereby he is of infinite extention, [d] filling

[a] Psal. 91. 14. 15.

[b] Intelligentiæ habent aliquid simil materiæ, aliquid similе formæ, solus Deus simplex est, in quo nihil in potentia, sed actu omnia, imo ipse purus, primus, medius, ultimus actus. *Scal Exerc 6. Sect. 2. Just. martyr. qu. 129. ad Orthodoxos.*

[c] Intelligentiæ cum sint entia alia ab infinito Ente, finita esse necesse est: nam duo infinita nequeunt esse, neque in natura, neque extra naturam, essent duo principia prima *Scal. Exerc. 359. Sec. 3.*

[d] Acts 7. 48. Psal. 145. Job 11. 7. &c. 2 Chro. 2. 5. 6. Psal. 139. 5. &c.

Jer. 23. 23. 24. Deus est ubique non ita ut in dimidia parte sit dimidius, aut tantusm in majore parte major Dei pars sit in minore, sed ubique totus & in seipso totus est.

heaven and earth; containing all places, and not contained of any space place, or bounds: and being no where absent, is evewhere present,

There are foure degrees of Gods presence: the first is universall, by which God is repletively every where, inclusively no where.

Secondly, special by which God is said to be in heaven, because that [a] there his Power, Wisedome and Goodnesse, is in a more excellent manner seen & enjoyed: as also because that usually he doth from thence pour forth his blessings and judgements.

Thirdly more speciall, by which God [b] dwelleth in his saints.

Fourthly, most speciall and altogethe singular; by which *the whole fulnesse of the God-head* [c] *dwelleth in Christ bodily.*

2 Unchangeablenesse, whereby God is void of all change both in respect of his [d] Essence, and [e] Will.

3 Eternity, whereby God is without beginning of dayes, or end of time, and without all bounds of [f] precession, or succession.

Thus far of the absolute attributes; now of the relative, or such which have reference to the creatures.

Those are five:
1 *Life.*
2 *Understanding.*
3 *Will.*
4 *Power.*
5 *Majesty.*

THe Life of God is that, by which, as by a most pure and perpetuall act, he not onely

ug. Deus
st intel-
ectualis
phæræ cu-
is cen-
rum est
bique,
rcumfe-
entia
ero nus-
uam.
rism.
Psal. 19. 1
Jos. 2: 21.
1 Cor. 3.
6. and
.19.
Cor. 6. 16
Col. 2. 8.
Rom. 1.
3.
Ia. 40. 18.
Psal. 102.
7, &c.
Apo. 1. 8.
Sa n. 15.
9. Num.
3. 19.
Isal. 3. 6.
Rom. 11.
9.
am 1. 18.
Pœniten-
ia cum
de Deo
nuntia-
ur non
ffectū in
Deo, sed
ffectum
Dei inno-
minibus
ignificat.
Alsted
Isa. 44. 6
Jam. 5. 19.
Da. 6. 26.
Heb. 112.
Apoc 4. 8.
Creaturæ
quædamæ
erva sunt
a posterio-
ri: à prio-
ri solus
Deus est
æternus.
Alsted. Lex
Theol.
cap. 3.

onely liveth of himself, but is also that ever and overflowing fountain of life, from which all creatures derive their [a] lives: so that *in him they live, move, breath, & have their being*. And because only his life differs not from his [b] essence, therefore God is said *only to have immortality*. 1 Tim. 6. 16

2 The Understanding or knowledge of God, is that whereby (by one pure act) he most perfectly [c] knoweth in himself all things that ever were, are, or shall be: yea, the thoughts & imaginations of mens hearts.

This knowledge of God, is either general by which God knoweth simply all things eternally, the good by himself, the evil by the good opposite to it; imposing to things contingent the lot of contingency, and to things necessary the law of necessity: And thus knowing all things in and of himself, hee is the cause of all the knowledge that is in all, both men & angels. Secondly special, called the knowledge of approbation; by which he particularly knoweth, and graciously acknowledgeth onely his elect for his own.

[d] Understanding also contains the wisdome of God, by which he most wisely created all things of nothing, in number, measure, and waight, & still ruleth and disposeth them to serve his own most holy purpose and glory. 3 The Will of God is that, whereby of [e] necessity hee willeth

a Acts 17 25. 28. Act 14. 17 Psal 42. 2. Psal. 36 19 Joh. 5. 26. Heb 3. 12. Hence it is that, as God is called of the Hebrew, Ehejeh, so likewise Echeje and as of the Grecians ὤν so also ὁ ζῶν and as of the Latines *primum ens*. so also *primum vivens*, for to be, and to live, is all one and the same in God.

c 1 Kings 8. 39. Psa. 44. 21 Psa. 139. 2. 3. 29 &c. Jer. 17. 10. and 20. 12 Luk. 16. 15 Acts 1. 24. Heb. 4. 12. Ro. 8. 27. and 16. 27 1 Ti. 2. 19 Mat. 7. 23.

d Intellectus scientia & sapientia in Deo non distinguuntur, *Tilen*. Nam sapientia in homine est habitus intelectus impressus, qui de Deo dici non debet cujus intellectus est ipsa sapientia, *Heberm* πάντα ὁ θεὸς ὅλος ὀφθαλμός πάντα καὶ νοῦς. Hes. lib. ἔργ. καὶ ἡμερ. *Sep*. Hence the Platonicks term God ἐφόπλων, all eye seeing all.

e 1 Tim. 1. 5. Rom. 9. 19. Eph. 1. 5.

him

himself, as the soveraine good: & (by willing himelf) willeth most [a] freely [b] all other goodthings, which are out of himself.

The Will of God, though in it self it be but one, as in his essence, yet in respect of the diversity of objects and effects it is called in the Scriptures by divers names: as 1. *Love* whereby is meant Gods eternall [c] good will whereby he ordaineth his elect to be freely saved through Christ, & [d] bestoweth on them all necessary graces for this life, and that to come [e] taking pleasure in their persons and service.

2. *Justice* [f] is Gods constant will, whereby he [g] recompenceth men & angels according to their works, [h] punishing the impenitent according to their deserts, called the justice of his wrath and [i] rewarding the faithfull according to his promises, called the justice of his grace. 3. *Mercy*, which is [k] Gods meer good will, & ready affection to forgive a penitent sinner, notwithstanding all his sins and ill deserts. 4. *Goodnesse*, [l] *whereby God willingly communicateth his good with his creatures: and because he communicates it freely it is termed grace.* 5. Truth, [m] *whereby God*

[a] Deus voluntate sua cuncta constituit, *Trism. in 4, Dial, Plin.* Hinc. *Orpheus* Deu vocat necessitatem ratione se, inferiorum, quod omnia ipsi parere cogantur [b] Voluntas Dei semper impletur, aut de nobis, aut a nobis, De nobis impletur, sed tamen non implemus eam quando peccamus; a nobis impletur cum bonum facimus. *Ang. Enth. cap.* 100. Rom. 9. 11 13. Iam 1. 21. [c] 1 Ioh. 3. 1 [d] Ps. 45. 7. [e] Gen. 4. 4 [f] Norma justitiæ divinæ est Dei voluntas, Quia enim vult, id eo est justum, non quia justum, ideo vult Ephs. 1. 14. [g] Rom 2. 5. 2 Thes. 1. 6, &c. [h] Deus principium & finem & media rerum omnium tenemus rectaque linia incedens evestigio habet δικὴν divinæ legis vindicem, mul ut quicquam Sanctionum ejus prætermissum est. *Ang lib. de mundo. i.* Rom 9. 15, 16. [k] Psal. 103. 8, &c. Tit. 3. 4. Semper invenires Deum benigniorem quam te culpabiliorem, *Serm.* 11. *Bern.* V indictæ gladium misericordiæ oleo semper acuit. *Niceph. lib.* 17. *c.* 3. [l] Psal. 145. 7. 9, 16. Mat. 16. 17. In creaturis multa inveniuntur bona, ergo Creator multo magis est bonus, uno αὐτάγαθον, ipsum bonum. [m] Ios. 3. 14. Psal. 149. 6. Num 23. 19. Veritas est harmonia tum intellectus & verborum tum rebus, tum etiam rerum ipsarum cum ideis in mente divina, *Keck* veritas Dei in verbis fides Dei dicitur quod certo fiant quæ ad ipso dicta sunt. Item constantia quia sententiam non mutat. *Polan.*

will

willeth constantly those thing which he willeth, effecting and performing all things which he hath spoken in his appointed time. 6. Patience, whereby God willingly forbeareth to punish the wicked so long as it may stand with his justice, and untill their [a] sins be ripened.

Ad pœnam tardus Deus est, ad præmia velox,
Sed pensare solet vi graviore moram.

7. Holinesse, [b] whereby Gods nature is separated from all profanesse, and abhorreth all filthinesse: & so being wholly pure in himself, delighteth in the inward and outward purity and chastity of his servants which he infuseth into them. 8. *Anger*, whereby is meant Gods most certain and just will, in chastening the elect, and in revenging and punishing the reprobate, for the injuries they offer to him and his chosen: and when God will punish with rigour and severity, then it is termed wrath [c] temporall to the elect, [d] eternall to the reprobates. 4. The power of God is that whereby he [e] can simply and freely do whatsoever he will, that is agreeable to his nature, and whereby (as he hath made, so) he still ruleth heaven, and earth & all things therein. This almighty power of God is either absolute; by which he can will, and do more then he willeth or doth. *Mat.* 3. 9. and 26. 53. *Rom.* 9. 18. Or actually by which God doth indeed whatsoever he will and hindereth whatsoever

[a] 2 Pet. 3. 9. Rom. 2 4. Gen. 5. 16.
[b] 1 Pet. 1. 15 1 The. 4. 3 Heb. 12. 14 Mark. 15 9 Quanta sanctitas Dei, ad cujus aspectum sancti angeli oculos pro sua tenuitate alis velantes clamant, Sanctus, Sanctus, Sanctus, Iehova Zabaoth: Isa 6. 2. 3. * Psa. 106 23. 29 40. 41. Num. 25. 11. Ira Dei non est aliud quâ voluntas puniendi *Aug. 15 de civit Dei, cap 25. Anse. lib 9. c. 8. Calv. Deus hom.* furor & ira in Deo non passionem mentis, sed ultionis acerbitatem nonnunc *Cart. in Apoc. 19*
[c] 1 Cor. 11. 2.
[d] 1 Thes. 1. 10.
[e] Gen. 17. 1

Psal. 115. 3. Mat. 11. 26. Ephes. 1. 11. Mat. 8. 2. Deus potest omnia quæ contradictionem non implicant. *Aqu. 2. quæst. 25. art. 3. 4.* Omnipotentia excludit omnes defectus qui sunt impotentiæ, seu posse mentiri, mori, peccari, &c.

he

he will not have done. *Psal.* 115.3.5. Majestie is that, by which God of his own absolute and free authoritie [a] reigneth and ruleth as Lord and King over all creatures, visible and invisible: Having both the right and proprietie in all things: as [b] from whom, and for whom are all things: as also such a plenitude of power that he can pardon the offences of all whom he will have [c] spared and subdue all his enemies whom he will have [d] plagued and destroyed, without being bound to render to any creature a reason of his doing: but making his own most holy and just will, his onely most perfect and eternall law.

From all these attributes ariseth one which is Gods soveraign blessednes or perfection.

Blessednesse is that [e] perfect and unmeasurable possession of joy and glory, which God hath in himself for ever: and is the cause of all the blisse and perfection that every creature enjoyeth in his measure.

There are other attributes figuratively and improperly ascribed unto God in the holy Scriptures, as by an Anthropomorphosis, the members of a man, eyes, eares, nostrils, mouth, hands, feet, &c. or the senses and actions of man; as seeing, hearing, smelling, working, walking, striking &c. By an Anthropopatheia, the affections and passions of a man; as gladnesse, grief, joy, sorrow, love, hatred, &c. or by an Analogy, as when he is named a lion, a

[a] 1 Chro. 29.11, 12. 2 Sa. 7.22. Apoc. 5. 12, 13.
[b] 1 Chro. 29. 14. Hinc Deus dicitur αὐτοκράτωρ.
[c] Rom 5. 15. Ioh. 4. 11.
[d] Luke 19. 27. Psal. 2. 9. Psal. 110. 1
[e] Deus est Schaades sive αὐτάρκης non solam quia ipse nihil desiderat sed etiam quia nihil in eo desiderari potest. Creaturas fecit perfectas in suo quasque genere ergo ipse perfectissimus est in se & perse *Scal. Exero*, 146 *Sect* 2. Mark. 14. 61. Act. 17 25 Rom. 11. 35.36. 1 Tim. 6.15. Mat. 25.34. Iam. 1.17.

rock,

rock, a tower, a buckler, &c. whose signification every [a] Commentary will express

[a] See master Wilsons Dictinary of the Bible, most profitable for this purpose.

Of all these attributes we must hold these generall rules.

NO attribute can sufficiently expresse the essence of God, because it is infinite and ineffable.

1. Whatsoever therefore is spoken of God is not God, but serveth rather to help our weak understanding to conceive in our reason, and to utter in our speech the the majestie of his divine nature, so far as he hath vouchsafed to reveale himself unto us in his Word.

2. [a] All the attributes of God belong to every of the three persons, as well as to the essence it self, with the limitation of a personall propriety. As the mercy of the Father, is mercy begetting: the mercy of the Son, is mercy begotten: the mercy of the holy Ghost is mercy proceeding: and so of the rest.

[a] Attributa omnia propter. οὐσίας ταυτό τητα. singulis divinitatis personis competunt,

3. The essentiall attributes of God differ not from his essence. Because they are so in the essence that they are the very essence it self. [b] In God therefore there is nothing which is not either his essence or person.

[b] In Deo nil est quod non sit ipse Deus Zanchias.

4. The essentiall attributes of God differ not essentially, nor really one from another (because whatsoever is in God, is one most simple essence, and one admits no division) but onely in our reason and understanding which being not able to know

earthly

earthly things by one simple act, without the help of many distinct acts, must of necessity have the help of many distinct acts to know the incomprehensible God. Therefore (to speak properly) there are not in God many attributes but onely one, which is nothing else but the divine essence it self, by what attribute soever you call it. But in respect of our reason they are said to be so many different attributes. For our [b] understanding conceives by the name of mercy, a thing differing from that which is called justice. The essentiall attributes of God are not therefore really inseperate.

5. The essentiall attributes of God are not parts or qualities of the divine essence, nor [c] accidents in the essence nor a subject: but the very [d] whole and entire essence of God. So that every such attribute is not *aliud & aliud*, another and another thing, but one & the same thing. There are therefore no quantities in God, by which he may be said to be so much and so much: nor qualities, by which he may be said to be such and such: but [e] whatsoever God is, he is such and the same by his Essence: By his Essence he is wise, and therefore wisedome it self; by his essence he is good and therefore goodnesse it self; by his essence he is mercifull, and therefore mercy it self; by his essence he is just, and therefore justice is self.

In a word, God is great without quan-

[a] Omnia in divinis sunt unum ibi non obviat relationis oppositio, [b] Attributa Dei omnia ita in ipso sunt, ut sint ipsum, ita in sunt, ut nihil antecedat, nihil subsequatur, sed ex intellectione nostra (quæ perquam umbratilis est) alia aliis prius animo comprehendantur *Scal. Ex.* 365. *sect.* 6 [c] Quæ de Deo dicuntur *secundum* relatione ad creaturas, & sic secundum accidens, non exprimunt mutationem in divina essentia; sed in creaturis factam. Negantur ergo de Deo accidentia realia, non autem prædicata accidentalia. [d] Omnia quæ in Deo sunt, ita insunt, ut sint ipse Deus. [e] Essentia divina identificat sibi omnia quæ sunt in divinis *Sixt. sup. sent. d.* 1. *q.* 5.

tity;

city; good, true, and just without quality; merciful without passion; and act without motion; every where present without sight; without time the first and the last, the LORD of all creatures, from whom all receive themselves, and all the good they have; yet neither [a] needeth nor receiveth he any increase of goodnesse or happinesse from any other.

[a] Exhibet omnia accipit nihil, ipsum igitur bonum est, Deus ipse semper Trif. serm. 2. Plin.

This is the plaine description of God, so far as he hath revealed himself to us in his word.

This doctrine (of all other) every true practitioner of piety must competently know, and necessarily believe, for four speciall uses.

1. That we may discern our true and onely God from all false gods and idols; for the description of God is properly [b] known onely to his Church in whom he hath thus graciously manifested himself.

[b] Psal. 147 19. 20. Ier. 10. 25

2. To possesse our hearts with a greater awe of his Majesty; whilest we admire him for his simplenesse and infiniteneſse, adore him for his unmeasurableneſse, unchangeableneſse, and eternity; seek wisedome from his understanding and knowledge; submit our selves to his blessed will and pleasure; love him, and his love, mercy, goodnesse, and patience; trust to his word, because of his truth; reverence him for his holinesse, and praise him for his blessednesse, and to depend all our life, on him, who is the onely authour of our life, being, and all the good things we have.

3. To

3. To ſtir us up to imitate the divine Spirit in his holy attributes, and to bear (in ſome meaſure) the image of his wiſedome, love, goodneſse juſtice, mercy, truth, patience, zeale, and anger againſt ſin, that we may be wiſe, loving, juſt, mercifull, true, patient, and zealous, as our God is.

4. Laſtly, that we may in our prayers and meditations conceive a right of his divine Majeſty, and not according to thoſe groſſe and blaſphemous imaginations which naturally ariſe in mens brains, as when they conceive God to be like an old man ſitting in a chair, and the bleſſed Trinity to be like that tripartite idol which papiſts have painted in their Church windows.

When therefore thou art to pray unto God, let thine heart ſpeak unto him, as to that [a] *eternall*, [b] *infinite*, [c] *almighty* [d] *holy*, [e] *wiſe*, [f] *juſt*, [g] *mercifull* [h] *Spirit*, *and muſt* [i] *perfect*, [k] *indiviſible eſſence of three ſeveral perſons, Father, Son and holy Ghoſt; who being* [l] *preſent in all places*, [m] *ruleth heaven and earth*, *underſtandeth* [n] *all mens hearts*, [o] *knoweth all mens miſeries, and is only able* [p] *to beſtow on us all graces which we want, and to deliver all penitent ſinners, who with faithfull hearts ſeek (for Chriſts ſake) him to bring out of all their afflictions and troubles whatſoever.*

The ignorance of this true knowledge of God, makes many to make an idol of the true God, and is the only cauſe why ſo many profeſſe all other parts of Gods

worſhip

a Pſal 90.2
b 1 Kings 8. 27.
c Gen. 17. 1. Iob 15 25
d Apoc 4. 8. & 15. 4.
e Rom 11. 33, and 16 17.
f Exod. 34 6. 7. Pſal. 108 4. and 103, 11. and 145. 8 9.
g Deut. 32. 4. Gen. 18. 21. Pſal. 145 17.
h Iohn 4. 34
i Deuter. 32. 4.
k 1 Iohn 5. 7. Mat. 3. 16. Mar. 28 19
l 2 Cor. 13 14.
m 1 Kings 8. 17. Pſa 129 2 Ier. 23. 13.
n Dan. 4. 3.
o 1 King. 8. 30. Ier. 17. 10
p Iſa. 63. 16.
q 1 Sam. 10. 15.
p Matth. 11. 28.

worship and religion, with so much irreverence and hypocrisie. Whereas if they did truly know GOD, they durst not but come to his holy service; and comming serve him with fear and reverence, for so farre doth a man fear God, as he knoweth him, and then doth a man truely know God, when he joynes practice to speculation: and that is.

First, when a man doth so acknowledge and celebrate Gods Majestie as he hath revealed himself in his word.

Secondly, when from the true and lively sense of Gods attributes there is bred in a mans heart a love awe and confidence in God: for saith God himself, [a] *If I be a Father, where is my honour, If I be a Lord, where is my fear.* [a] Ps. 34. 9.

O taste and see that the Lord is good, saith, David. He that hath not by experience tasted his goodness, knows not how good he is. [b] *He* (saith *John*) *that saith he knoweth God & keepeth not his commandments, is a liar, and the truth is not in him.* [b] 1 John 2. 4. So farre therefore as we imitate God in his Goodnesse, Love, Justice, Mercy, Patience, and other attributes, so far do we know him.

Thirdly, when with inward groans and the serious desires of our hearts, we long to attain to the perfect & plenarie knowledge of his Majesty in the life which is to come.

Lastly, this discovers how few there are who do truly know God: for no man knoweth

knoweth God, but he that loveth him; and how can a man chuse but love him, being the soveraigne good, if he know him? seeing the nature of God is to enamour men with the love of his goodnesse: and whosoever loveth any thing more then God, is not worthy of God, and such is every one who settles the love and rest of his heart upon any thing besides God. If therefore thou dost believe that God is Almighty; why dost thou fear devils and enemies, and not confidently trust in God, and crave his help in all thy troubles and dangers? If thou believest that God is infinite, how darest thou provoke him to anger? If thou believest that God is simple, with what heart canst thou dissemble and play the hypocrite? If thou believest that God is the *soverain good*, why is not thy heart more settled upon him, then on all worldly good? if thou doest indeed believe that God is a just judge, how darest thou live so securely in sin without repentance; If thou dost truly believe that God is most wise, why dost not thou refer the events of crosses and disgraces unto him, who knoweth how to [a] *turn all things to the best unto them that love him*; If thou art perswaded that God is true, why dost thou doubt of his promises? And if thou believest that God is beauty, and [b] perfection it self, why dost not thou make him alone the chief end of all thine affections and desires? for if thou lovest beauty, he is most fair. If thou desirest riches, he is most wealthy: if thou

[a] Rom. 8 28.

[b] Sic te habeam solum sane ruat arduus æther, Tellus rupta suo dissiliatque loco.

thou seeketh wisedome: he is most wise, Whatsoever excellency thou hast seen in any creature, it is nothing but a sparkle of that which is in infinite [a]perfection in God: and when in heaven we shall have an immediate communion with God, we shall have them all perfectly in him communicated unto us,

Briefly, in all goodnesse he is all in all. [b]Love that one good GOD, and thou shalt love him in whom all the good of goodnesse consisteth. He that would therefore attain to the saving, knowledge of GOD, must learn to know him by love. For *God is love*, and [c]*the knowledge of the love of God passeth all knowledge*. For all knowledge besides to know [d]how to love God, and to serve him onely, is nothing upon *Solomons* credit, but *vanity of vanities, and vexation of spirit*.

Kindle therefore, O my [e]Lady, nay, rather, O my [f]Lord *Charity*, the love of thy self in my soul, especially seeing it was thy good pleasure, that being [g]reconciled by the bloud of Christ, I should be brought by the knowledge of thy grace, to the communion of thy glory, wherein onely consists my soveraign good and happinesse for ever.

Thus by the light of his own word we have seen the back parts of *Jehovah Elohim*, the eternall Trinity, whom to worship, is true piety: whom to believe is saving faith & verity: and unto whom from all creatures in heaven and earth, be all praise,

a Creata omnia perfectius sunt in Deo, quam in seipsis *Dionis. de divin. c. 6*

b Ama unum illud bonum in quo omne bonum est, & sufficit. *Ans. in pro cap 25.*

c Eph. 3. 10 1 Joh. 4. 8.

d *Kemp de imit. Christ cap. 1.*

e Eccl. 1. 2. 17.

f Domina, immo Dominus Charitas. *Bern.*

g Rom. 5. 9, 10. John 17. 3, 22. 1 Cor. 15. 8.

praise, dominion and glory for ever, Amen.

Thus farre of the knowledge of God. Now of the knowledge of a mans self. And first of the state of his misery and corruption without renovation by Christ.

Meditations of the misery of a man, not reconciled to God in Christ.

Wretched man, where shall I begin to describe thine endless misery, who art condemned as soon as conceived, and adjudged to eternall death, before thou wast born to a temporall life; A beginning indeed I find, but no end of thy miseries. For when *Adam* and *Eve*, being created after Gods own Image and placed in Paradise that they and their posterity might live in a blessed state of life immortall, having dominion of all earthly creatures, and onely restrained from the fruit of one tree, as a signe of their subjection to the Almighty Creatour: though God forbad them this one small thing under the penalty of eternall death, yet they believed the devils word before the word of God; making God, (as much as in them lay) a liar. And so being unthankfull for all the benefits which God bestowed on them they became male-contented with their present state, as if God had dealt enviously or niggardly with them, and believed that the devil would make them partakers of fa-

more

more glorious things, then ever God had bestowed upon them; and in their pride they fell into high treason against the most High, and disdaining to be Gods subjects, they affected blasphemously to be gods themselves, equals unto God. Hence till they repented (loosing Gods image) they became like unto the devil: and so all their posterity, as a trayterous brood, (whilest they remaine impenitent like thee, (are subject in this life to all cursed miseries, and in the life to come, to the everlasting fire prepared for the devil and his angels.

Lay then aside for a while thy doting vanities, and take a view with me of thy dolefull miseries; which duely surveyed, I doubt not but that thou wilt conclude, that it is farre better never to have Natures being, then not to be by grace a practitioner of religious piety.

Consider therefore thy misery.

1 In thy life.
2 In thy death.
3 After death.

In thy life.

1 The miseries accompanying thy body.
2 The miseries which deform thy soul.

In thy death, the miseries which shall oppresse thy body and soul.

After death, the miseries which overwhelm both body and soul together in hell.

And

And first let us take a view of those miseries which accompany thy body, according to the foure ages of thy life.

1. Infancie.
2. Youth.
3. Manhood.
4. Old age.

1. *Meditations of the misery of Infancy.*

WHat wast thou being an infant, but a brute, having the shape of a man? Was not thy body conceived in the heat of lust, the secret of shame, and stain of originall sin? And thus wast thou cast naked upon the earth, all imbrewed in the bloud of filthinesse, (filthy indeed, when the son of God, who disdained not to take on him mans nature, and the infirmities thereof; yet thought it unbeseeming his holinesse to be conceived after the sinfull manner of mans conception) so that thy mother was ashamed to let the know the manner thereof: what cause then hast thou to boast of thy birth, which was a cursed pain to thy mother, and to thy self the entrance into a troublesome life; The greatnes of which miseries, because thou couldst not utter in words, thou diddest expresse (as well as thou couldst) in weeping teares.

2. *Meditations of the miseries of Youth.*

WHat is Youth, but an untamed beast? all whose actions are rash

and

and rude, not capable of good counsell when it is given; and ape-like, delighting in nothing but in toyes and babies? Therefore thou no sooner beganneſt to have a little ſtrength and diſcretion, but forthwith thou waſt kept under the rod, and fear of Parents and Maſters, as if thou hadſt been born to live under the diſcipline of others, rather then at the diſpoſition of thine own will. No tired horſe was ever more willing to be rid of his burthen, then thou waſt to get out of the ſervile eſtate of this bondage. A ſtate not worthy the deſcription.

3. *Meditations of the miſeries of Man-hood.*

WHat is mans ſtate, but a ſea, where in (as waves) one trouble ariſeth on the neck of another; the latter worſe than the former. No ſooner didſt thou enter into the affaires of this world, but thou waſt inwrapped about with a cloud of miſeries. Thy fleſh provokes thee to luſt, the world allures thee to pleaſures, and the Devill tempts thee to all kind of ſins; fears of enemies affright thee, ſuits in law do vexe thee, wrongs of ill neighbours do oppreſſe thee, cares for wife and children do conſume thee, and diſquietneſſe twixt open foes and falſe friends doth in a manner confound thee: Sin ſtings thee within, Satan layes ſnares before thee, conſcience of ſins paſt doggeth behind thee. Now adverſity on thy left hand frets thee, anon proſperity on thy right hand flatters thee,

over thy head Gods vengeance due to th
ſin is ready to fall upon thee: and und
thy feet hell mouth is ready to ſwallo
thee up. And in this miſerable eſtate
whither wilt thou go for reſt and comfor
the houſe is full of cares, the field full
toyle, the countrey of rudeneſſe, the city
factions, the court of envie, the Church
ſects, the ſea of pirats, the land of robber
Or in what ſtate wilt thou live, ſeein
wealth is envied, and poverty contemne
wit is diſtracted, and ſimplicity is derided
ſuperſtition is mocked, and religion is ſu
ſpected; vice is advanced, and vertue
diſgraced? Oh with what a body of ſi
art thou compaſſed about in a world o
wickedneſſe? what are thine eyes, but win
dows to behold vanities? what are thin
ears but floud-gates to let in the ſtreams o
iniquity? what are thy ſenſes, but matche
to give fire to thy luſts, what is thine hear
but the anvill whereon Satan hath forge
he ugly ſhape of all lewd affections?
Art thou nobly deſcended? thou muſt pu
thy ſelf in peril of forraign wars, to get th
reputation of earthly honours, oft-times ha
zard thy life in a deſperate combate, t
avoid the aſperſion of a coward. Art thou
born in mean eſtate? Lord! what pain
and drudgery muſt thou endure at home
and abroad to get maintenance? and al
perharps ſcarce ſufficient to ſerve thy ne
ceſſity; and when (after much ſervice an
labour) a man hath gotten ſomething, how
little certainty is there in that which
gotten

gotten? seeing thou seest by daily experience, that he who was rich yesterday, is to day a beggar: he that yesterday was in health, to day is sick: he that yesterday was merry and laughed hath cause to day to mourn and weep: he that yesterday was in favour, to day is in disgrace: and he who yesterday was alive, to day is dead; and thou knowest not how soon, nor in what manner thou shalt die thy self. And who can enumerate the losses, crosses, griefs, disgraces, sicknesses, and calamities which are incident to sinfull man? To speak nothing of the death of friends and children, which oft-times seems to be unto us far more bitter than present death it self.

Meditations of the misery of old age.

WHat is old age, but the receptacle of all maladies? for if thy lot be to draw thy dayes to a long date, in comes old bald-headed age, stouping under dotage, with his wrinkled face, rotten teeth, and stinking breath: teasty with choler, withered with drinesse, dimmed with blindnesse, absurded with deafnesse, overwhelmed with sickness, and bowed together with weakness, having no use of any sense, but of the sense of pain: which so racketh every member of his body, that it never easeth him of grief; till it hath thrown him down to his grave.

Thus far of the miseries which accompany the body. Now of the miseries which accompany the soul, chiefly in this life.

Meditations of the misery of the soul in this life.

THe misery of thy soul will more evidently appeare, if thou wilt but consider:

1. The felicity she hath lost.

2. The misery which she hath pulled upon her self by sin.

1. The felicity lost, was first the fruition of the image of God, whereby the soul was like unto GOD in [a] knowledge, enabling her perfectly to understand the revealed will of God. Secondly, true holinesse, by which she was free from all prophane errour. Thirdly, righteousnesse, whereby she was able to encline all her naturall powers, and to frame uprightly all our actions proceeding from those powers. With the losse of this divine image, she lost the love of God, and the blessed communion which she had with his Majesty, wherein consisteth her life and happinesse. If the losse of earthly riches vexe thee so much, how should not the losse of this divine treasure perplexe thee much more?

[a] Col 3. 30. Rom. 12. 2

2. The misery which she pulled upon her selfe, consists in two things:

1. Sinfulnesse.

2. Cursednesse.

1. Sinfulnesse is an universal corruption both of her nature and actions: for her [b] nature is infected with a proneness to every sin continually, the [c] mind is stuffed with vanity, the [d] understanding is darkned with

[b] Eph. 2 3 Gen. 6. 5. [c] Rom. 12. 1. Eph 4. 17. [d] 1 Cor. 2. 14.

with ignorance, the will affecteth nothing but vile and vain things: All her actions are evill; yea, this deformity is so violent, that often-times in the regenerate soul, the appetite will not obey the government of reason, and the will wandereth after, and yeelds consent to sinfull motions. How great then is the violence of the appetite and will in the reprobate soul, which still remains in her naturall corruption? Hence it is, that thy wretched soul is so deformed with sin, defiled with lust, polluted with filthiness, outraged with passions, over-carried with affections, pining with envie, overcharged with gluttony, surquedred with drunkenness, boiling with revenge, transported with rage, and the glorious image of God transformed to the ugly shape of the [b] Devil, so farre as it once *repented the Lord that ever he made man.*

[a] Rom. 2.12. and 7.10.

[b] John 8.44. [c] Gen 6.6

From the former flowes the other part of the souls misery, called [d] cursednes, whereof there are two degrees:

[d] Deut. 27.26. Gal.3.10. Psal.119.21.

1. *In part.*
2. *In fulnesse thereof.*

1. Cursedness in part, is that which is inflicted upon the soul in life and death, and is common to her with the body.

The cursedness of the soul in life, is the wrath of God, which lieth upon such a creature, so far as that all things, not only calamities, but also very [e] blessings and [f] graces turn to ruine. [g] Terrour of conscience drives him from God and his ser-

[e] Rom. 2.2,3. Jer.28.13. [f] Isa.28.13. [g] Gen.3.20. and 8.14. Hebr. 2.25.

vice, that he dares not come to his presence and ordinances; but is [a] given up to the [b] slavery of Satan, and to his own lusts and vile affections.

[a] Rom. 1. 21,24,26. [b] Ephe. 2.2 Col. 1.13.

This is the cursednesse of the soul in life: now follows the cursednesse of the soul & body in death.

Meditations of the misery of the body and soul in death.

AFter that the aged man hath conflicted with long sickneſſe, and having endured the brunt of pain, ſhould now expect ſome eaſe, in comes Death, (Natures ſlaughter-man, Gods curſe, and Hells purveyour) and looks the old man, grim and blacke in the face, and neither pitying his age, nor regarding his long endured dolours, will not be hired to forbeare either for ſilver or gold: nay, he will not take to ſpare his life *skin for skin*, and all that the old man hath; but batters all the principall parts of his body, and arreſts him to appeare before the terrible Judge. And as thinking that the old man will not diſpatch to go with him faſt enough, Lord, how many darts of calamities doth he ſhoot through him, ſtitches, aches, cramps, fevers, obſtructions, rheums, flegmes, collick, ſtone, wind? &c.

O what a ghaſtly ſight it is to ſee him then in his bed, when death hath given him his mortal wound? what a cold ſweat over-runs all his body? what a trembling poſſeſſeth all his members? the head ſhoot-

shooteth, the face waxeth pale, the nose black, the nether jaw-bone hangeth down, the eye-strings break, the tongue faltreth, the breath shortneth, & smelleth earthly, the throat ratleth, and at every gasp the heart-strings are ready to break asunder.

Now the miserable soul sensibly perceiveth her earthly body to begin to die; for as towards the dissolution of the universall frame of the great world, the Sun shall be turned into darknes, the Moon into bloud, and the Starres shall fall from heaven, the air shall be full of storms, and flashing meteors, the earth shall tremble, and the sea shall roare, and mens hearts shall faile for feare, expecting the end of such sorrowfull beginnings: So towards the dissolution of man (which is the little world) his eyes, which are as the Sun and Moon, lose their light, and see nothing but bloud-guiltinesse of sin; the rest of the senses, as lesser Stars, do one after another faile and fall: his mind, reason, and memory, as heavenly powers of his soul, are shaken with fearfull storms of despaire, and fierce flashings of hell fire; his earthly body begins to shake and tremble, and the humours, like an over-flowing sea, roare and rattle in his throat, still expecting the wofull ends of these dreadfull beginnings.

Whilest he is thus summoned to appeare at the great Assises of Gods judgement, behold a quarter-sessions, and goale-delivery is held within himself, where reason sits as Judge, the Devill puts in a bill of indite-

* Zach. 5.2. Ezek.2.20

ment as large as that book of * Zachary wherein is alledged all the evill deeds that ever thou haſt committed, and all the good deeds that ever thou haſt omitted, and all the curſes & judgements that are due to every ſin. Thine own conſcience ſhall accuſe thee, and thy memory ſhall give bitter evidence, and death ſtands at the bar, ready as a cruell executioner, to diſpatch thee. If thou ſhalt thus condemn thy ſelf, how ſhalt thou eſcape the juſt condemnation of God, who knows all thy miſdeeds better than thy ſelf? Fain wouldſt thou put out of thy mind the remembrance of thy wicked deeds that trouble thee; but they flow faſter into thy remembrance, and they will not be put away, but cry unto thee, *We are thy works, and we will follow thee.* And whileſt thy ſoul is thus within out of peace and order, thy children, wife, and friends trouble thee as faſt to have thee put thy goods in order; ſome crying, ſome craving, ſome pitying, ſome chearing; all like fleſh-flies helping to make thy ſorrows more ſorrowfull. Now the Devils, who are come from hell to fetch away thy ſoul, begin to appeare to her, and wait as ſoone as ſhe comes forth, to take her and carry her away. Stay ſhe would within, but that ſhee feels the body begin by degrees to die, and ready, like a ruinous houſe, to fall upon her head. Fearfull ſhe is to come forth, becauſe of thoſe hell-hounds which wait for her comming. Oh, ſhe that ſpent ſo many dayes and nights in vain and idle paſt-

pastimes, would now give the whole world, if she had it, for one houres delay, that she might have space to repent & reconcile her self unto God. But it cannot be, because her body, which joyned with her in the actions of sin, is altogether unfit to joyn with her in the exercises of repentance: & repentance must be of the whole man.

Now she seeth that all her pleasures are gone, as if they had never been: and that but onely torments remaine, which never shall have end of being. Who can sufficiently expresse her remorse for her sins past, her anguish for her present misery, and her terrour for her torments to come?

In this extremity she looks every where for help, and she finds her self every way helpless. Thus in her greatest misery (desirous to heare the least word of comfort) she directs this or the like speech unto her eyes: O eyes, who in times past were so quick-sighted, can ye spy no comfort, nor any way how I might escape this dreadful danger? But the eye-strings are broken, they cannot see the candle that burneth before him nor discern whether it be day or night.

The soul (finding no comfort in the eies) speaks to the eares: O eares, who were wont to recreate your selves with hearing new pleasant discourses, & musicks sweetest harmony, can you heare any news or tidings of the least comfort for me? the eares are either so deaf, that they cannot

heare at all, or the ſenſe of hearing is grown ſo weak, that it cannot endure to heare his deareſt friends to ſpeak. And why ſhould theſe eares heare any tidings of joy in death, who could never abide to heare the glad tidings of the Goſpel in his life? the eare can miniſter no comfort.

Then ſhee intimates her grief unto the tongue: Oh tongue, who waſt wont to bragge it out with the braveſt, where are now thy bigge and daring words? now (in my greateſt need) canſt thou ſpeak nothing in my defence? Canſt thou neither daunt theſe enemies with threatning words, nor entreat them with fair ſpeeches? Alas, the tongue two dayes ago lay ſpeechleſſe, it cannot in his greateſt extremity either call for a little drink, or deſire a friend to take away with his finger the flegme that is ready to choake him.

Finding here no hope of help, ſhe ſpeaks unto the feet: Where are ye, O feet, which ſometime were ſo nimble in running? can you carry me no where out of this dangerous place? The feet are ſtone-dead already: if they be not ſtirred, they cannot ſtirre.

Then ſhe directs her ſpeech unto the hands: O hands, who have been ſo often approved for manhood, in peace and war, and wherewith I have ſo often defended my ſelf, and offended my foes; never had I more need then now. Death looks me grim in the face, & kills me; helliſh fiends wait about my bed to devour me: help

now,

now, or I perish for ever. Alas, the hands are so weak, and do so tremble, that they cannot reach unto the mouth a spoonfull of supping to relieve languishing nature.

The wretched soul seeing her self thus desolate, & altogether destitute of friends, help, and comfort, and knowing that within an houre she must be in everlasting pains, retires her self to the heart (which of all members is *primum vivens*; and *ultimum moriens*) from whence she makes this dolefull lamentation with her self.

O miserable * caitiffe that I am! how do the ª sorrows of death compass me? How do the flouds of Belial make me affraid? how have, indeed, the snares both of the first and second death overtaken mee at once? O how suddenly hath death stoln upon me with insensible degrees? Like the Sun, which the eye perceives not to move, though it be most swift of motion. How doth death wreak on me his spite, without pity? The God of mercy hath utterly forsaken me: and the Devil, who knows no mercy, waits for to take me. How often have I been warned of this dolefull day by the faithfull Preachers of Gods Word, and I made but a jest thereat? What profit have I now of all my pride, fine house, and brave apparrell? What is become of the sweet relish of all my delicious fare? All the worldly goods which I so carefully gathered, would I now give for a good conscience, which I so carelesly neglected. And what joy remaines now of all my for-

* The dolefull lamentation of the reprobate soul at the point of death.
ª 2 Sam. 22.5,6.

former fleshly pleasures, wherein I placed my chief delight? Those foolish pleasures were but deceitfull dreams, and now they are past like vanishing shadows: but to think of those eternall pains, which I must endure for those short pleasures, pains more as hell, before I enter into hell. Yet justly I confesse, as I have deserved, I am served, that being made after Gods image, a reasonable soul, able to judge mine own estate, and having mercy so often offered, and I intreated to receive it, I neglected Gods grace, and preferred the pleasures of sinne, before the religious care of pleasing God: lewdly spending my short time, without considering what accounts I shall make at my last end. And now all the pleasures of my life being put together, countervail not the least part of my present pains. My joyes were but momentany, and gone before I could scarce enjoy them my miseries are eternall, and never shall know end. O that I had spent the houres that I consumed in carding, dicing, playing, and other vile exercises, in reading the Scriptures, in hearing Sermons, in receiving the Communion, in weeping for my sins, in fasting, watching, praying, and in preparing my soul, that I might have now departed in the assured hope of everlasting salvation! O that I were now to begin my life again! how would I contemn the world, and the vanities thereof! how religiously and purely would I lead my life! how would I frequent the Church, and

and sanctifie the Lords day! If Satan should offer me all the treasures, pleasures, and promotions of this world, he should never entice me to forget these terrours of this last dreadfull houre. But, O corrupt carkasse, and stinking carrion! How hath the devil deluded us! and how have we served and deceived each other, and pulled swift damnation upon us both? Now is my case more miserable then the beast that perisheth in a ditch: for I must go to answer before the judgement seat of the righteous Judge of heaven and earth; where I shall have none to speak for me and these wicked fiends, who are privie to all my evil deeds, will accuse me, and I cannot excuse my self. Mine own heart already condemnes me, I must needs therefore be damned before his judgement seat, and from thence be carried by these infernall fiends into that horrible prison of endlesse torments, and utter darkness; where I shall never more see light, that first most excellent thing that God made.

I who gloried heretofore in being a libertine, am now inclosed in the very clawes of Satan, as the trembling partridges within the griping talons of the ravenous falcon. Where shal I lodge to night? and who shall be my companion? O horrour to think, O grief to consider!

* *O cursed be the day wherein I was born, and let not the day wherein my mother bare me be blessed. Cursed be the man that shewed my Father, saying, A child is born unto thee, and comforted him. Cur-* * Job. 3.

sed

ſed be that man, becauſe he ſlew me not. O that my mother might have been my grave, or her wombe a perpetuall conception! How is it that I came forth of the wombe to endure theſe belliſh ſorrowes! and that my dayes ſhould thus end with eternall ſhame.

Curſed be the day that I was firſt united to ſo lewd a body: O that I had but ſo much favour, as that I might never ſee thee more! Our parting is bitter and doleſull: but our meeting again, to receive at that dreadfull day the fulneſſe of our deſerved vengeance, will be farre more terrible and intolerable.

But what mean I thus (by too late lamentation) to ſeek to prolong time? my laſt hour is come I hear the heart-ſtrings break: this filthy houſe of clay fals on mine head: here is neither hope, help, nor place of any longer abiding. And muſt I needs be gone? Thou filthy carcaſſe. O filthy carcaſſe, with fare-ill fare-well, I leave thee: And ſo all-trembling ſhe cometh forth, and forthwith is ſeized upon by infernall fiends, who carry her with a violence *torrenti ſimili*, to the bottomleſſe lake, that burneth with fire and brimſtone: where ſhe is kept as a priſoner in torments, till the generall* judgement of the great day. The loathſome carcaſſe is afterwards laid in the grave. In which action for the moſt part the dead bury the dead: that is, they who are dead in ſin, bury them who are dead for ſin. And thus the godleſs and unregenerated worldling, who

* Apoc. 21. 8. Jude ver. 6. 1 Pet. 3. 19.

who made earth his paradise, his belly his god, his lust his law: as in his life he sowed vanity, so he is now dead and reapeth misery. In his prosperity he neglected to serve God, in his adversity God refuseth to save him. And the devil whom he long served, now at length payes him his wages. Detestable was his life, damnable his death: the devil hath his soul, the grave hath his carcasse, in which pit of corruption, den of death, and dungeon of sorrow, let us leave the miserable caitiff, rotting with his mouth full of earth, his belly full of wormes, and his carcasse full of stench; expecting a fearfull resurrection when it shall be re-united with the soul, that as they sinned together, so they may be eternally tormented together. Thus far of the miseries of the soul and body in death, which is but cursednesse in part. Now follows the fulnesse of cursednesse: which is the misery of the soul and body after death.

Meditations of the misery of man after death, which is the fulnesse of cursednesse.

THe fulnesse of cursedness (when it fals upon a creature not able to bear the brunt thereof) presseth him down to the bottomless [a] deep of the endless [b] wrath of almighty God, which calleth the [c] damnation of hell. This fulness of cursedness is either particular or generall.

Particular is that which in a less measure of fulness lighteth upon the [d] soul immediately as soon as she is seperated from the

[b] 1 Thes. 1. 10. [c] Mat. 23. 33. [d] Luke 16. 22, 23. 1 Pet. 3. 19. Jude ver. 6. 7.

the body. For in the very instant of dissolution, she is in the sight & presence of God. For when she ceaseth to see with the organ of fleshly eyes, she seeth after a spiritual manner, like *Stephen* who saw the *e glory of God, & Jesus standing at his right hand*: or as a man who being born blind and miraculously restored to his sight, should see the sun which he never saw before. And there by the testimony of her own conscience. Christ the righteous judge, who knoweth all things, maketh her by his *omnipresent* power to *f* understand the doom and judgement that is due unto her sins, and what must be her eternall state. And in this maner standing in the sight of heaven not fit for her uncleanesse to come into heaven; she is said to stand before the throne of God. And so forthwith she is *g* caried by the evil angels, who came to fetch her with violence into hell, where she is kept as in a prison, in everlasting pains and chains under darkness unto the judgement of the great day: but not in that extremity of torments, which she shall finally receive at the last day. The generall fulness of cursedness is in a *h* greater measure of fulness, which shall be inflicted upon both thy *i* soul and body, when by the mighty power of Christ (the supreme judge of heaven and earth) the one shall be brought out of *k* hell, and the other out of the grave, as prisoners, to receive their dreadfull doom, according to their evil deeds. How shall the reprobate, by

e Acts 7. 5. *f* Postquam anima de corpore est egressa, statim judicium Christi de salute cognoscit *August. lib. 1. de anim. & ejus orig. cap 4. Hieron. Ep ad Pamm.* *g* Anima damnata continuo invaditur à Dæmonibus, qui crudelissimè eam rapientes, ad infernum deducunt. *Cyril. Alex. in orat. de exit. anim.* Matth. 5. 34. and 23. 33. Luke 12 30. and 16. 12. 1 Pet. 3. 19. Jude ver. 7. Luke 16. 14. and 1. 31. *h* 2 Pet. 4. 9. Jude ver. 6. Apoc. 11. 8. *i* Dan. 12. 1. John 5. 18, 19. & Apoc. 20. 13.

by the roaring of the sea, the quaking of the earth, the trembling of the powers of heaven, and the terrours of heavenly signes, be driven at the worlds end, to their wits end! Oh! what a wofull salutation will there be betwixt the damned soul and body, at the re-uniting at that terrible day! [1] Math. 24. 29. Luke 21. 24. 25.

* O sink of sin! O lump of filthiness! (will the soul say unto her body) how am I compelled to re-enter into thee; not as into an habitation to rest, but as a prison to be tormented together, how dost thou appear in my sight like *Jeptha's* daughter, to my greater torment; Would God thou hadst perpetually rotted in the grave, that I might never have seen thee again. How shall we be confounded together, to hear before God, Angels, and men layd open all those secret sins, which we committed together; Have I lost heaven for the love of such a stinking carrion? Art thou the flesh, for whose pleasures I have yielded to commit so many fornications? O filthy belly! how became I such a fool, as to make thee my god? How mad was I for momentany joyes to incurre these torments of eternall pains? *Ye rocks and mountains, why skip ye so like rams?* Psal. 114. 4. and will not fall upon me to hide me from the face of him that comes to sit on yonder throne? *For the great day of his wrath is come, and who shall be able to stand* Rev. 6. 16. 17. *Why trembleſt thou thus, O earth, at the presence of the Lord,* and wilt not open thy mouth, and swallow me

* The damned souls Apostrophe to her body, at their second meeting.

me up, as thou didst *Korah*, that I be seen no more?

O damned furies! I would ye might without delay tear me in pieces, on condition that you would tear me unto nothing. But whilest thou art thus in vain bewailing thy misery, the Angels hale thee violently away from the brink of thy grave, to some place neer the Tribunall seat of Christ, where being as a [m] cursed goat, separated to stand beneath on earth, as on the left hand of the Judge, Christ shall rip up all the benefits he bestowed on thee, and the torments he suffered for thee, and all the good deeds which thou hast omitted, and all the ungratefull villanies which thou didst commit against him, and his holy lawes.

[m] Mat. 13. 41. Mat. 25. 31.

Within thee thine own conscience (more then a thousand witnesses) shall accuse thee: the Devils, who tempted thee to all thy lewdnesse, shall on the one side testifie with thy conscience against thee: and on the other side shall stand the holy Saints and Angels, approving Christs justice, and detesting so filthy a creature. Behind thee an hideous noise of innumerable fellow-damned reprobates tarying for thy company. Before thee all the world [n] burning in flaming fire. Above thee an irefull Judge of deserved vengeance, ready to pronounce his sentence upon thee. Beneath thee, the fiery and sulphureous mouth of the bottomlesse pit, gaping to receive thee. In this wofull estate, to hide thy self

[n] *Anſel. li. meditat.*

will

will be impossible (for on that condition thou wouldst * wish that the greatest rock might fall upon thee:) to appear will be intolerable, and yet thou must stand forth, to receive with other reprobates this thy sentence: *Depart from me ye cursed into everlasting fire, prepared for the Devill and his angels.* * Apoc. 6. 16, 17.

Depart from me] There is a * separation from all joy and happinesse. * Bellarmin. Post. Dom. 3. post Pent. Serm. 2.

Ye cursed] There is a black and direfull excommunication.

Into fire] There is the cruelty of pain.

Everlasting] there is the perpetuity of punishment.

Prepared for the Devil and his angels] Here are thy infernall tormenting, and tormented companions.

O terrible sentence! from which the condemned cannot escape: which being pronounced, cannot possibly be withstood; against which a man cannot except, and from which a man can no where appeale. So that to the damned nothing remaines but hellish torments, which know neither ease of pain, nor end of time. From this judgement seat thou must be thrust by * Angels (together with all the damned Devils and reprobates) into the bottomless lake of utter darkness, that perpetually burns with fire and brimstone. Whereunto as thou shalt be thrust, there shall be such weeping, woes, and wailing, that the cry of the company of *Kore*, *Dathan*, and *Abiram*, when the earth swallowed them up, * Apoc. 21. 8.

up, was nothing comparable to this howling: nay, it will seem unto thee a hell before thou goest into hell, but to heare it.

Into which bottomlesse lake, after that thou art once plunged, thou shalt ever be falling down, and never meet a bottome: and in it thou shalt ever lament, and none shall pity thee: thou shalt alwayes weep for pain of the fire, and yet gnash thy teeth for the extremity of cold: thou shalt weep to think, that thy miseries are past remedy: thou shalt weep to think, that to repent is to no purpose: thou shalt weep to think, how for the shadow of short pleasures, thou hast incurred these sorrows of eternall paines: thou shalt weep to see, how that weeping it self can nothing prevaile; yea, in weeping, thou shalt weep more tears, than there is water in the sea; for the water of the sea is finite, but the weeping of a reprobate shall be infinite.

There thy lascivious eyes shall be afflicted with sights of ghastly spirits: thy curious eares shall be affrighted with hideous noise of howling Devils, and the gnashing teeth of damned reprobates: thy dainty nose shall be cloyed with noisome stench of sulphur: thy delicate taste shall be pained with intolerable hunger: thy drunken throat shall be parched with unquenchable thirst: thy mind shall be tormented to think, how for the love of abortive pleasures, which perished ere they budded, thou so foolishly lost heavens joyes, and incurredst hellish pains, which last beyond

eter-

eternite. Thy conſcience ſhall ever ſting thee like an Adder, when thou thinkeſt how often Chriſt by his Preachers offered thee remiſſion of ſins, and the Kingdome of Heaven freely unto thee, if thou wouldeſt but believe and repent: and how eaſily thou mighteſt have obtained mercy in thoſe dayes; how neare thou waſt many times to have repented, and yet didſt ſuffer the Devil and the World to keep thee ſtill in impenitency: and how the day of mercy is now paſt, and will never dawn again.

How ſhall thy underſtanding be racked to conſider, how for momentany riches thou haſt loſt eternall treaſure, and changed heavens felicity for hells miſery! where every part of thy body without intermiſſion of pain ſhall be continually tormented a like.

In theſe helliſh torments thou ſhalt be for ever deprived of the beatificall ſight of God, wherein conſiſts the ſoveraigne good and life of the ſoul. Thou ſhalt never ſee light, nor the leaſt ſight of joy, but lie in a perpetuall priſon of utter darkneſſe, where ſhall be no order, but horrour: no voice, but of blaſphemers and howlers: no noiſe, but of torturers & tortured: no ſociety, but of the Devil & his angels, who being tormented themſelves, ſhall have no other eaſe, but to wrack their fury in tormenting thee: where ſhall be puniſhment without pity: miſery without mercy: ſorrow without ſuccour: crying without comfort: miſchief without meaſure: torment without eaſe:

* Mark. 9.44.

ease: *where the* * *worm dieth not, and the fire is not quenched*: where the wrath of God shall seize on thy soul and body, as the flame of fire doth on the lump of pitch or brimstone. In which flame thou shalt ever be burning, and never consumed: ever dying, and never dead: ever roaring in the pangs of death, and never rid of those pangs, nor knowing end of thy pains. So that after thou hast endured them so many thousand years as there are grasse on the earth, or sands on the sea-shore, thou art no nearer to have an end of thy torments, than thou wast the first day that thou wast cast into them; yea, so far are they from ending, that they are ever but beginning. But if after a thousand times so many thousand years, thy damned soul could but conceive a hope, that those her torments should have an end, this would be some comfort, to think that at length an end will come. But as oft as the mind thinketh of this word NEVER, it is another hell in the midst of hell.

This thought shall force the damned to cry, οὐαὶ, οὐαὶ, as much as if they should say, οὐκ ἀεὶ, οὐκ ἀεὶ, O Lord, *not ever, not ever* torment us thus. But their consciences shall answer them as an *Eccho*, ἀεὶ, ἀεὶ, *ever, ever*. Hence shall arise this dolefull καὶ, wo and alas for evermore.

This is that second death, the generall perfect fulnesse of all cursednesse and misery, which every damned reprobate must suffer, so long as God and his Saints shall enjoy

enjoy bliſſe and felicity in heaven for evermore.

Thus far of the miſery of man in his eſtate of corruption, unleſſe that he be renewed by grace in Chriſt.

Now followes the knowledge of mans ſelf, in reſpect of his ſtate of regeneration by Chriſt.

Meditations of the ſtate of a Chriſtian reconciled to God in Chriſt.

NOw let us ſee how happy a godly man is in his ſtate of renovation, being reconciled to God in Chriſt.

The godly man, whoſe corrupt nature is renewed by grace in Chriſt, and become a new creature, is bleſſed in a three-fold reſpect: Firſt, in his life: ſecondly, in his death: thirdly, after death.

1. His bleſſedneſs during this life, is but in part, and that conſiſts in ſeven things.

1. Becauſe he is conceived of the [a] Spirit, in the [b] womb of his mother the Church: and is [c] *born, not of bloud, nor of the will of the fleſh, nor of the will of man, but of God*, who in Chriſt is his [d] Father: So that the [e] *image of God his Father* is renewed in him every day more and more.

2. He hath for the merits of Chriſts ſufferings, all his ſins originall and actuall, with the guilt and puniſhment belonging to them, [f] freely and fully forgiven unto him; and all the [g] righteouſneſs of Chriſt as

[a] Joh. 3.5. Gal. 4.26
[b] Joh. 1.13
[c] Gal. 4.6, 7. 2 Cor. 9.8 Eph. 4.23, 24. Col. 3.10.
[d] Rom. 4.3, 25. and 8 1, 2. 1 Pet. 1.24.
[e] Rom. 4.5, 19.

as freely and fully imputed unto him: and so God is reconciled unto him, and approveth him as righteous in his sight and account.

3. He is freed from Satans [c] bondage, and is made a [d] brother of Christ, a fellow [e] heire of his heavenly Kingdome: and a spirituall [f] King and Priest, to offer up spirituall sacrifices to God by Jesus Christ.

4. God spareth him as a man spareth his own son that serveth him: And this sparing consists,

In
1 Not taking notice of every fault, but bearing with his infirmities, *Ex.* 34. 6, 7. A loving father will not cast his child out of doores in his sickness.
2 Not making his punishment when he is chastened, as great as his deserts, Psal. 103. 10.
3 Chastening him moderately, when he seeth that he will not by any other means be reclaimed, 2 Sam. 7. 14. 15. 1 Corinth. 11. 2.
4 Graciously accepting his endeavours, notwithstanding the imperfection of his obedience; and so preferring the willingness of his mind before the worthiness of his work, 2 Cor. 8. 12.
5 Turning the curses which he deserved, to crosses and fatherly corrections; yea, all [b] things, all [i] calamities of this life, [k] death it self, yea, his very [l] sins unto his good.

5. God gives him his holy Spirit, which

1. * San-

[a] 2 Cor. 5. 19. [b] Rom. 8 33. 34.
[c] Acts 16. 18. Ephe. 2. 2. [d] John 20 17. Rom. 8. 16 [e] Rom. 8. 17. [f] Rev. 1 6. [g] 1 Petr. 2. Mal. 3. 17.
[b] Rom. 8 28. [i] Psal. 89. 31, 33. Psal. 97. 11. Heb. 12. 10. 2 Cor. 12. 7. [k] 1 Cor. 3 22. and 15. 54, 55. Heb. 2. 14 15. [l] Luke 22. 31. 32. Psal. 51. 13, 14. Rom. 5. 20, 21.

1. * Sanctifieth him by degrees throughout: [a] so that he doth more and more die to sin, and live to righteousnesse.
2. Assures him of his [b] adoption, and that he is by grace the child of God.
3. Encourageth him to come with [c] boldnesse and confidence into the presence of God.
4. Moveth him without feare, to say unto him, *Abba, Father.*
5. Poureth into his heart the gift of sanctified prayer.
6. Perswadeth him, that both he and his prayers are accepted and heard of God, for Christ his Mediatours sake.
7. Fills him with
   1. Peace of conscience.
   2. Joy in the holy Ghost: in comparison whereof all earthly joyes seeme vile and vaine unto him.

6. He hath a recovery of his [d] soveraignty over the creatures, which he lost by *Adams* fall: and from thence free [e] liberty of using all things which God hath not [f] restrained, so that he may use them with good [g] conscience. For to all things in heaven and earth he hath a sure [h] title in this life: and he shall have the plenary and peaceable [i] possession of them in the like to come. Hence it is, that all reprobates are but usurpers of all that they possesse, and have no [k] place of their own but hell.

7. He hath the assurance of Gods fatherly care and protection, day and night over him. Which care consisteth in three things:

* 1 Thes. 5. 23.
a Rom. 8. 10.
b Rom 8. 16.
c Heb. 4. 15. Eph 3. 12. Gal. 4. 16. Rom. 8. 15, 16. Zach. 12. 12.
d Psal. 8. 5, &c. Heb. 2. 7, 8
e 1 Cor. 9. 1 Rom. 4. 14 1 Tim. 4. 2, &c.
f 1 Cor. 10, 19, 21.
g 1 Cor. 10, 21, 23. Heb 1. 7.
h 1 Cor. 3. 23.
i Mat. 25 34. 1 Pet. 1. 4, &c.
k Acts 1, 25.

1. In providing all things necessary for his soul and body, concerning this [a] life, and that which is to come: so that he shall be sure ever, either to have enough, or patience to be content with that he hath.

2. In that God gives his holy Angels, as ministers, a charge to attend upon him alwayes for his good: yea, in danger to [b] *pitch their tents about him* for his safety. where ever he be. Yea, Gods protection shal defend him as a [c] *cloud by day, and as a pillar of fire by night*: and his providence shall * hedge him from the power of the Devil.

3. In that the [d] eyes of the Lord are upon him, and his eares continually open, to see his state, and to hear his complaint: and in his good time to [e] deliver him out of all his troubles.

[a] Mat. 6. 33. 2 Cor. 12. 14. Psal. 23. and 34. 9, 10.

[b] Heb 1. 14. Psal 34. 7. and 91. 11. [c] Isa. 4 5. * Job 1. 10 [d] Psal. 34. 15. Gen. 7. 1. [e] Psal. 33. 9.

Thus farre of the blessed estate of the godly and regenerated man in this life. Now of his blessed estate in death.

2. *Meditations of the blessed estate of a regenerate man in his death.*

WHen God sends death as his messenger, for the regenerated man, he meets him half the way to heaven; for his [a] conversation and [b] affection is there before him. Death is neither strange nor fearfull unto him. Not strange, because he [c] died daily: not fearfull, because whilest he lived, *he was dead, and his life was hid*

[a] Phil. 3. 20. [b] Col 3. 2 [c] 1 Cor. 15. 31. [d] Col. 3. 3

with

with Christ in God. To die unto him therefore is nothing else in effect, but to [a] rest from his labour in this world, to go [b] home to his [c] Fathers house, unto the [d] *City of the living God, the heavenly Jerusalem, to an innumerable company of Angels, to the generall assembly and Church of the first-born, to God the Judge of all, and to the Spirits of just men made perfect, and to Jesus the Mediatour of the New Testament.* While his body is sick, his mind is sound: for God, [e] *maketh all his bed in his sickness,* and strengtheneth him with faith and patience upon his bed of sorrow. And when he begins to enter into the way of all the world, he giveth (like [f] *Jacob, Moses,* and *Josua*) to his children and friends, godly exhortations, and counsels, to serve the true God, to worship him truly all the dayes of their life. His blessed soul breatheth nothing but blessings, and such speeches as savour a sanctified spirit. As his outward man decayes, so his inward man increaseth, and waxeth stronger. When the speech of his tongue faultreth, the sighs of his heart speake lowder unto God: when the sight of the eyes faileth, the holy Ghost illuminates him inwardly with abundance of spirituall light. His soul feareth not, but is [g] bold *to go out of the body, and to dwell with her Lord.* He sigheth out with [h] *Paul, Cupio dissolvi, I desire to be dissolved, and to be with Christ.* And with [i] *David, As the Hart panteth after the water brooks, so panteth my soul after thee, O God: My*

[a] Apo. 1.
[b] 2 Chro. 5.6.
[c] Joh. 14. 1.
[d] Heb. 12. &c.
[e] Psa. 41. 3.
[f] Gen. 49.
[g] 2 Cor. 5.8.
[h] Phil. 1. 23.
[i] Psal. 42. 1.

soul thirsteth for God, for the living God: when shall I come and appeor before God? He prayeth with the Saints, [a] *How long, O Lord, which art holy and true?* [b] *Come Lord Jesus, come quickly,* And when the [c] appointed time of his dissolution is come, knowing that he goeth to his [d] Father and Redeemer, in the peace of a good conscience, and the assured perswasion of the forgiveness of all his sins, in the *blood of the Lambe*: he sings with blessed old *Simeon*, his [*] *Nunc dimittis Lord, now lettest thou thy servant depart in peace, &c.* and surrenders up his soul, as it were with his own hands, into the hands of his heavenly Father, saying with *David*, [e] *Into thy hands, O Father, I commend my soul; for thou hast redeemed me, O Lord, thou God of truth.* And saying with *Steven*, *Lord Jesus receive my spirit*. He no sooner yeelds up his sacred ghost, but immediately the [f] holy angels, who attended upon him from his birth unto his death, [g] carry and accompany his soul into heaven, as they did the soul of *Lazarus* into *Abrahams bosome*, [h] which is the Kingdome of heaven, whither onely good Angels, and good works do accompany the soul: the one to deliver their [i] charge, the other to receive their [k] reward.

The body in convenient time, as the sanctified [l] temple of the holy Ghost, the [m] members of Christ nourished by his body, the [n] price of the bloud of the Son of God, is by his fellow-brethren reverently laid to

a Rev. 6. 10.
b Rev. 22. 20.
c Job 14. 5.
d Psal. 31 5.
* Luke 2. 29. Psal. 37. 37. Isa. 57. 2.
e Psa. 31. 5. f Act. 7. 59. g Mark 18. 10. Act. 12. 15 and 27. 23.
h Luke 16. 22.
i Mat. 8. 11. Luke 13. 28 Acts 15. 10, 11. Eph. 1. 10. Heb 11. 9. 10, 16. and 12. 22. 23. Luke 19. 9 and 9 31.
k Psal. 91. 11. Heb. 1. 14. l Apoc. 14. 13 and 22. 12
m 1 Cor. 6 19.
n 1 Cor. 6 15. Mat. 26 6. 1 Cor. 6. 20. 1 Pet. 1. 19.

to [a] sleep in his grave, as in the bed of Christ, in an assured hope to [b] *awake in the resurrection of the just*, at the last day to be partaker with the soul of life and glory everlasting. And in this respect not onely the souls, but the very bodies of the faithfull also are termed blessed.

[a] 1 Thes. 4.14. Acts 7.6. and 8.2. [b] Dan. 12.2. John 5.28,29. Luke 14.14. 1 Thes. 4.16,17. Apo. 14.15

Thus farre of the blessednes of the soul and body of the regenerated man in death. Now let us see the blessednes of his soul and body after death.

3. *Meditations of the blessed estate of the regenerated man after death.*

THis state hath three degrees:

1. From the day of death to the resurrection.

2. From the resurrection to the pronouncing of the sentence.

3. After the sentence, which lasts eternally.

As soon as ever the regenerated man hath yielded up his soul unto Christ, the holy Angels take her into their custody, and immediately [a] carry her into heaven: and there present her [b] before Christ, where she is crowned with a [c] crown of righteousnes and glory: not which she hath deserved by her good works, but which God hath promised of his free goodnes to all those, who of love have in this life unfainedly served him, and sought his glory.

[a] Luke 16.22. [b] Heb. 1.14 and 12.24 [c] 2 Tim. 4.8. Apo. 2.10. 1 Pet. 5.1

Oh, what a joy will it be to thy soul, which was wont to see but misery and

sinners, now to behold the face of the God of glory? yea, to see Christ welcomming thee, as soon as thou art presented before him by the holy Angels, with an *Euge bone serve*! Well done, and welcome good and faithfull servant, &c. enter into thy Masters joy. And what joy will this be, to behold thousands of * Cherubins, Seraphins, Angels, Thrones, Dominions, Principalities, Powers: All the holy Patriarchs, Priests, Prophets, Apostles, Martyrs, Professours: and all the souls of thy friends, parents, husbands, wives, children, and the rest of Gods Saints, who departed before thee in the true faith of Christ, standing before Gods Throne in blisse and glory? If thee Queen of Sheba, beholding the glory and attendance given to *Solomon*, as it were ravished therewith, brake out and said, *Happy are they men, happy are these thy servants, which stand ever before thee, and heare thy wisdome*: How shall thy soul be ravished to see her self by grace admitted to stand with this glorious company, to behold the blessed face of Christ, and to heare all the treasures of his divine wisdome! How shalt thou rejoyce to see so many thousand thousands wel-comming thee into their heavenly society! for as they all, rejoyced at thy conversion, so will they now be much more joyfull to behold thy coronation, and to see thee receive thy crown, which was ‖ laid up for thee against thy comming; for there the crown of martyrdome shall be put on the head

* Col. 1.16. Ephes. 1. 21.

a 1 Kin. 10

b Luke 15.

c 1 Tim. 4.8.

head of a Martyr, who for Christs Gospel sake endured tormentes: the crown of virginity on the head of a virgin which subdued concupiscene: the crown of piety and chastity on the head of them, who sincerely professed Christ, & kept their wedlock-bed undefiled: the crown of good works on the good almes-givers head, who liberally relieved the poore: the crown of incorruptible glory on the head of those Pastors, who by their preaching and good example have converted souls from the corruption of sin, to glorifie God in holinesse of life. Who can sufficiently expresse the rejoycing of this heavenly company, to see thee thus [a] crowned with glory, arrayed with the shining robe of righteousnes; and to behold the palme of victory put into thy hand? Oh what gratulation will there be, that thou hast escaped all the miseries of the world, the snares of the Devil, the pains of hell, and obtained with them thy eternall rest and happines? for there every one joyeth as much in anothers happines, as in his own, because he shall see him as much loved of God as himself. Yea, they have as many distinct joyes as they have copartners of their joy. And in this joyfull and blessed state, the soul resteth with Christ in heaven till the resurrection, when as the number of her [b] follow-servants and brethren be fulfilled; which the Lord termeth but a litle season.

[a] Apoc. 7.7.

[b] Apoc. 7.9

The second degree of mans blessednes after death, is from the resurrection to the

pronouncing of the finall sentence. For at the last day,

1. The elementary heavens, earth, and all things therein, shall be[a] dissolved and purified with fire.

2. At the[b] sound of the last trumpet, or voice of Christ the Archangel, the very same bodies which the elect had before (though turned to dust and earth) shall rise again. And in the same instant, every mans soul shall re-enter into his own body, by vertue of the re surrection of Christ their head, and be made alive, and rise out of their graves, as if they did but awake out of their beds. And howsoever tyrants be mangled their bodies in pieces, or consumed them to ashes: yet shall the elect find it true at that day, that *not an hair of their head is perished.*

3. They shall come forth out of their graves, like so many *Josephs* out of prison, or[c] *Daniels* out of the Lions dens, or *Jonahs* out of the Whales belly.

4. All the bodies of the elect being thus made alive, shall rise in that[d] perfection of nature, whereupon they should have attained by their naturall temperament, if no impediment had hindered: and in that vigour of age, that a perfect man is at, about three and thirty years old, each in their[e] proper sex: whereunto Divines think the Apostle alludeth, when he saith,[f] *Till we all come unto a perfect man, unto the measure of the age* (or stature) *of the fulnesse of Christ.* What soever imperfection was before

a 2 Pet. 3. 10, 11, 12, 13.
b 1 Cor. 15. 52. 1 Thes. 4. 16. Joh 5. 28. Ezek. 37. Rom. 8. 11 and 5. 17. 2 Cor. 16. 22. Phil. 3. 10, 11. 1 Thes. 4. 17. Mat. 19. 30.
c Dan. 6. 23. 1 Thes. 4. 14.
d Pareus potestas Dei 3d institutendos & restituendos homines. Anathegor. Pf. 69. 20. e Tertul. de resurrect. cap. 60. Mier. Epi. 27. & 61. Aug. lib. 22. de civit. Dei. cap. 7. & omnes Theologi in 4. Sent. dist. 44. & Ephes. 4. 13. Ita communiter credunt Theologi in 4. Sent. dist. 44. Wide Aug. de civit. Dei, lib. 22 cap. 15. & 16.

fore in the body (as blindneſs, lameneſs, crookedneſs) ſhall then be done away. *Iacob* ſhall not halt, nor *Iſaac* be blind, nor *Leah* blear-eyed, not *Mephiboſheth* be lame: for if *David* would not have the blind and lame to come into his houſe; much leſs will Chriſt have blindneſs and lameneſs to dwell in his heavenly habitation. Chriſt made all the blind to ſee, the dumb to ſpeak, the deaf to heare, the lame to walk, &c. that came to him to ſeek his grace one earth; much more will be heale all their imperfections, whom he will admit to his glory in heaven. Among thoſe tribes there is not one feeble; *but the lame man ſhall leap as an Hart, and the dumb mans tongue ſhall ſing.* And it is very probable, that ſeeing God created our firſt parents not infants, or old men, but of a perfect age, or ſtature; the ἀναπλάσις, or new creation from death, ſhall every way be more perfect than the πλάσις, or firſt frame of man, from which he fell into the ſtate of the dead. Neither is it like, that infancy being imperfection, and old age corruption, can well ſtand with the ſtate of a perfect glorified body.

[a] Pſal. 103. 37. Iſa. 35. 5.

5. The bodies of the elect being thus raiſed, ſhall have foure moſt excellent and ſupernaturall qualities. For,

1. They ſhall be raiſed in [b] power, whereby they ſhall for ever be freed from all wants and weakneſſes, and enabled to continue, without the uſe of meat, drink, ſleep, and other former helps. [b] 1 Cor. 15. 43.

2. In incorruption, whereby they shall never be subject to any manner of imperfections, blemish, sicknesse, or death.

3. In glory, whereby their bodies shall [a] shine as bright as the Sun in the firmament, and which being made transparent, their souls shall shine through, farre more glorious than their bodies. Three glimpses of which glory were seen. First, in [b] *Moses* face: secondly in the [c] *transfiguration*: thirdly, in [d] *Stevens countenance*: Three instances and assurances of the glorification of our bodies at that glorious day. Then shall *David* lay aside his shepherds [e] weed, & put on the robe of the Kings Son *Iesus*, not *Ionathans*. Then every true *Mordecai* (who mourned under the sackcloth of this corrupt flesh) shall be arraied with the Kings royall apparrell: and have the Crown royall set upon his head, that all the world may see, *how it shall be done to him whom the King of Kings delighteth to honour*. If now the rising of one Sun makes the morning so glorious, how glorious, shall that day be, when innumerable millions of millions of bodies of Saints and Angels shall appeare more glorious than the brightness of the Sun! the body of Christ in glory surpassing all.

4. In agility, whereby our bodies shall be able to [e] ascend, and to *meet the*

[a] 1 Cor. 15.41. Isa. 65.20. Aug Ench. cap. 90. Mat. 13. 3. Dan 12.3 Luke 9.31 Zach. 9.16 Thes. 1.17. Exod. 4.35. Mat 17.2 Acts 6. 9. 1 Sam. 8. 4. Heb. 6.4.

[e] Ubi vocet spiritus, ibierit & corpus. August.

Lor

Lord at his glorious comming in the aire, as Eagles flying unto their blessed carkasse. To this agility of the Saints glorious bodies, the Prophet alludes, saying, [a] *They shall renew their strength: They shall mount up with wings as Eagles, they shall run and not be weary, they shall walk and not faint.* And to this state may that saying of [b] *Wisdome* be referred: *In the time of their vision they shall shine, and run to and fro as sparks among the stubble.*

[a] Isa. 40. 31.

[b] Wisd. 3.7

And in respect of these foure qualities, *Paul* calleth the raiseth bodies of the elect [c] *spirituall*: for they shall be spirituall in qualities, but the same still in substance.

[c] 1 Cor. 15. 46. Spiritualia post resurrectionem erunt corpora non quia corpora esse desinunt, sed quia spiritui vivificanti subsistunt. Aug. lib. 13 de civit. Dei, cap. 23

And howsoever sin and corruption make a man in this state of mortality lower than Angels; yet surely, when God shall thus [d] *crown him with glory and honour*, I cannot see how man shall be any thing inferiour to Angels. For are they spirits? so is man also, in respect of his soul; yea, more than this, they shall have also a spirituall body [e] *fashioned like unto the glorious body of the Lord Jesus Christ*; in whom mans nature is exalted by a personall union, into the glory of the God-head, and individuall society of the blessed Trinity: an honour which he never vouchsafed Angels. And in this respect man hath a prerogative above them; nay, they are but spirits appointed to be [*] ministers unto the elect: and as many

[d] Psa. 8. 5.

[e] Phil. 3. 21.

[f] Heb. 2. 16.

[*] Heb. 1. 14. Psal. 91. 11.

many of them, who at the first disdained his office, and would not keep their first standing, were for their pride hurled into hell. This leſseneth not the dignity of Angels, but extols the greatneſs of Gods love to mankind.

Jude 6. 2 Pet. 2. 4.

But as for all the elect, who at the second and sudden comming of Christ, shall be found quicke and living; the fire that shall burn up the corruption of the world, and the works therein, shall *in a moment, in the twinkling of an eye*, overtake them, as it finds them either grinding in the mill of provision, or walking in the fields of pleasure, or lying in the bed of ease: and so (burning up their drosse and corruption) of mortall make them immortall bodies: and this change shall be unto them in stead of death.

1 Cor. 15. 2. 2 Pet. 3. 10, 11, 12. Luke 17. 4.

Then shall the soul with joyfullneſse greet her body, saying: Oh, well met again my deare sister! How sweet is thy voice! how comely is thy countenance, having lien hid so long in the clifts of the rocks, and in the secret places of the grave! Thou art indeed an habitation fit, not onely for me to dwell in, but such as the holy Ghost thinks meet to reside in, as his temple for ever. The winter of our afflictions is now past: the storme of our misery is blown over, and gone. The bodies of our elect brethren appear more glorious than the *Lilly-flowers* on the earth: the time of singing *Hallelujah* is come: and the voice of the trumpet is heard in the land.

The elect ouls Apostrophe to her body, at her first meeting in the resurrection. Cant. 2. 14.

land. Thou hast been my *yoke-fellow* in the Lords labour, and companion in pre-secutions and wrongs for Christ and his Gospels sake; now shall we enter together into our *Masters joy*. As thou hast born with me the crosse, so shalt thou now weare with me the crown. As thou hast with me sowed plenteously in teares, so shalt thou reap with me abundantly in joy. O blessed, aye blessed be that God! (when yonder reprobates spent their whole time in pride, fleshly lust, eating, drinking, and profane vanities) gave us grace to joyn together in watching, fasting, praying, reading the Scriptures, keeping his Sabbaths, hearing Sermons, receiving the holy Communion, relieving the poore, exercising (in all humility) the works of piety to God, and walking conscionably in the duties of our calling towards men. Thou shalt anon heare no mention of thy sins, for they are [a] remitted and covered; but every good work which thou hast done for the Lords sake, shall be rehearsed and rewarded. Cheare up thy heart, for thy [b] Judge *is flesh of thy flesh, and bone of thy bone*. [c] Lift up thy head, behold these glorious Angels, like so many *Gabriels*, flying toward us, to tell us, *That the day of our redemption is come*, and to convey us in the clouds, to meet our Redeemer in the aire. Lo, they are at hand. [d] *Arise therefore my Dove, my Love, my faire one, & come away*. And so like * Roes or young Harts, they run with Angels towards

[a] Psal. 32. 1

[b] Dan. 9. 21, &c.

[c] Luke 21. 28.

[d] Cant. 2. 13.

* Ver. 17.

wards Christ, over the trembling mountains of Bether.

a Luk. 17. 34,35,36. 6. a Both quick and dead, being thus revived and glorified, shall forthwith (by the ministery of Gods holy Angels) be gathered from all the quarters and parts of the world, and b *caught up together in the clouds, to meet the Lord in the aire:* and so shall come with him as a part of his glorious train, to c judge the reprobate and evill angels. The twelve Apostles shall sit upon twelve thrones (next Christ) to judge the twelve Tribes, who refused to heare the Gospel preached by their ministery. And all the d Saints (in honour and order) shall stand next unto them as judges also, to judge the evill angels, and earthly minded men. And as every one of them received grace in this life, to be more zealous of his glory, and more faithfull in his service than others: so shall their e glory and reward bee greater than others in that day.

b 1 Thess. 4. 17.

c 1 Cor. 6. 1, 3.

d 1 Cor 6. 2, 3.

e Apoc. 22 12. Rom. 2. 6. 2 Cor. 9 6.

f The f place whither they shall be gathered unto Christ, and where Christ shall sit in judgement, shall be in the g aire, over the valley of *Jehosophat*, by Mount *Olivet*, neere unto Jerusalem, Eastward from the Temple, as it is probable for foure reasons.

f Joh. 14 4

g 1 Thess. 4. 11.

1. Because the holy Scripture seems to intimate so much in plaine words, h *I will gather all nations into the valley of* Jehoshaphat, *and plead with them there. Cause thy mighty ones to come down, O Lord, let*

h Joel 3. 2. &c.

the

the heathen be wakened, and come up to the valley of Jehosaphat; *for there will I sit to judge all the heathen round about.* *Iehosaphat* signifieth, *The Lord will judge.* And this valley was so called, from the great victory which the Lord gave [a] *Jehosaphat* and his people over the Ammonites, Moabites, and the inhabitants of Mount Seir. Which victory was a type of the *finall victory*, which Christ the supreme Judge shall give his elect over all their enemies in that place, at the last day, as all the Jews interpret it. See Zach 14. 4, 5. Psal. 51. 1, 2. &c. all agreeing that the place shall be thereabouts.

2. Because, that as Christ was thereabours crucified, and put to open shame; so over that place, his glorious throne should be erected in the aire, when he shall appeare in judgement, to manifest his majesty and glory: For it is meet that Christ should in that place judge the world with righteous judgement, where he himself was unjustly judged and condemned.

3. Because that seeing the Angels shall be sent *to gather together the elect from the foure winds, from one end of heaven to the other*, it is most probable, that the place whither they shall be gathered to, shall be neer Jerusalem, and the valley of *Jehosaphat*: which [b] Cosmographers describe to be in the midst of the superficies of the earth. If the *termini à quibus*, be

[a] 2 Chro. 20. 29. Neare this valley was Mount Moriah, where Abraham sacrificed Isaac. Gen. 22. Jacob saw Angels ascending and descending on a ladder. Genes. 28. The Angel put up his sword, and fire from heaven burnt the sacrifice in Araunahs floore, 2 Sam. 24. Solomon builded the Temple, 2 Chron. 3. 1. Christ preached the Gospel, suffered his passion, and entred into his glory, *Cath.* in Gen 28.

[b] The sea beyond Jordan, towards Tyrus, cutteth the middest of the world

And Ezekiel saith of Jerusalem, *In medio gentium posui eam.* That from Sion, as from a Center, the Law should be published to all Nations, and thereal. Nations shall be judged according to the Law. Rom. 2. 12. Acts 1. 11. Richardus *de villa nova.* Trom. in 1 *Sent. Dist.* 47. 48. Matth 25. 31. Jude ver. 14. Apoc. 20. 11, 12.

the

the foure parts of the world; the *terminus ad quem* must be about the Center.

4. Because the Angels told the Disciples, that as they saw Christ ascend from Mount Olivet, which is over the valley of *Jehosaphat*; so shall he in like manner come down from heaven. This is the opinion of *Aquinas*, and all the School-men, except *Lombard*, and *Alexander Hales*.

5. Lastly, when Christ is set in his glorious Throne, and all the many thousands of his Saints and Angels, shining more bright than so many Suns in glory, sitting about him: and the body of [a] Christ in glory and brightnesse surpassing them all: (the reprobates being separated, and remaining beneath upon the earth; for the right hand signifieth a blessed, the left hand a cursed estate) Christ will first pronounce the sentence of absolution and blisse upon the elect. First, because he will thereby increase the grief of the reprobate that shall heare it. Secondly, to shew himself more prone to [b] mercy than to judgement. And thus from his Throne of Majesty in the aire, he shall (in the sight and hearing of all the world) pronounce unto his elect, [c] *Come ye blessed of my Father, inherit the Kingdom prepared for you from the beginning of the world: &c.*

[a] Mat. 19. 28. Hilar. Ia Cant. 2. 1. Anselm. in Mat. cap. 25.

[b] Psal. 145. 9. Isa 8 22. *Ad pœnas tardus Deus est, ad præmia velox.*

[c] Matth. 25. 34.

Come ye] Here is our blessed union with Christ; & by him with the whole Trinity.

Blessed] Here is our absolution from all sins, and our plenary endowment with all grace and happinesse.

Of

Of my Father] Here is the author, from whom, by Christ, proceeds our felicity.

Inherite] Here is our adoption.

The Kingdome] Behold our birthright and possession.

Prepared] See Gods fatherly care for his chosen.

From the foundation of the world] Oh the free, eternall, unchangeable election of God?

How much are those souls bound to love God, who of his meere good will & pleasure, chose and loved them, before they [a] *had done either good or evill*? [a] Rom. 9. 11.

For I was hungry, &c.] O the goodnesse of Christ, who takes notice of all the good works of his children, to reward them! How great is his love to poore Christians, who takes every work of mercy done to them for his sake, as if it had been done to himself! [b] *Come ye to me, in whom ye have believed before ye saw me*: and whom ye have loved and sought for, with so much devotion, and through so many tribulations, come now from labour to rest: from disgrace to glory: from the jaws of death to the joyes of eternall life. For my sake ye have been railed upon, [c] reviled and cursed. But now it shall appeare to all those cursed *Esaus*, that you are the true *Jacobs* that shall receive your heavenly Fathers blessing: and blessed shall you be. Your [d] fathers, mothers, and neerest kindred forsook and cast you off, for my truths sake which you maintained: but [b] John 30. 20. 1 Pet. 1. 8. [c] Mat. 5. 11. [d] Psal. 27. 10. Matth. 19. 29.

now

[a] 1 John 2. 17. 2 Cor. 6. 18.

now my Father will be unto you a [a] Father, and you shall be his sons and daughters for ever. You were cast out of your lands and livings, and forsooke all for my sake, and the Gospels: But that it may appeare that you have not lost your gaine, but gained by your losse: in stead of an earthly inheritance and possessions, you shall possesse with me the inheritance of my heavenly Kingdome, where you shall be for love, *Sons*; for birth-right, *Heires*, for dignity, *Kings*; for holinesse, *Priests*: and you may be bold to enter into the possession thereof now, because my *Father prepared* and kept it for you, ever since the first *foundation of the world was laid.*

[b] 2 Tim. 4. 8. 1 Pet. 5. 4 Apoc. 4. 5.

Immediately after this sentence of absolution and benediction, every one receiveth his crown, which [b] *Christ the righteous Iudge* puts upon their hands, as the reward which he hath promised of his grace and mercy, unto the faith and good works of all them *that loved that his appearing.* Then every one taking his

[c] Apoc. 4. 10.

[c] crown from his head, shall lay it down (as it were) at the feet of Christ, and prostrating themselves shall with one heart and voice, in an heavenly sort and consort say, *Praise, and honour, and glory, and power, and thanks, be unto thee, O blessed Lamb, who sittest upon the Throne, was killed, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God, Kings*

and

and Priests, to reigne with thee in thy Kingdome for evermore. Amen.

Then shall they sit in their [a] thrones and order, as Judges of the reprobates and evill angels, by approving and giving testimony to the righteous sentence and judgement of Christ, the supreme Judge. [a] 1 Cor. 6. 1, 2, 3, &c. Mat. 19. 28

After the pronouncing of the reprobates sentence and condemnation, Christ will performe two solemne actions.

1. The presenting of all the elect unto his Father, [b] *Behold, O righteous Father, these are they whom thou gavest me: I have kept them, and none of them is lost. I give them thy Word, they believed it, and the world hated them, because they were not of the world, even as I was not of the world. And now,* [c] *Father, I will that these whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me; and that I may be in them, and thou in me, that they may be made perfect in one: that the world may know that thou hast sent me, and that thou hast loved them, as thou hast loved me.* [b] John 17. 13, 14, 23, 24. &c. [c] John 12. 26.

2. Christ shall [d] *deliver up the Kingdome to God, even the Father*, that is, shall cease to execute his office of Mediatorship, whereby as he is King, Priest, Prophet, and supreme head of the Church he suppressed his enemies, and ruled his faithfull people by his Spirit, Word, and Sacraments; so that his Kingdome of [d] 1 Cor. 15. 24.

grace

grace over his Church in this world ceasing, he shall rule immediately as he is God, equall with the Father and the holy Ghost, in his Kingdome of glory for evermore. Not that the dignity of his manhood shall be any thing diminished: but that the glory of his God-head shall be more manifested: so that as he is God, he shall from thenceforth, in all fulnesse, without all externall meanes, rule all in all.

From this tribunall seat Christ shall arise, and with all his glorious company of elect Angels and Saints, he shall go up triumphantly, in order and array, unto the heaven of heavens, with such a heavenly noise and musick, that now may that song of *David* be truly verified, Psal. 47. 5, 6. *God is gone up with a triumph, the Lord with the sound of the trumpets. Sing praises to God, sing praises, sing praises unto our King sing praises: for God is the King of all the earth, he is greatly to be exalted.* And that marriage song of *John*; *Let us be glad and rejoyce, and give honour to him: for the marriage of the Lamb is come, and his wife hath made her self ready, Alleluiah; for the Lord God omnipotent reigneth.*

The third and last degree of the blessed state of a regenerate man after death, begins after the pronouncing of the sentence, and lasteth eternally without all end.

Me-

Meditations of the blessed estate of a regenerated man in heaven, after he hath received his sentence of absolution before the tribunall seat of Christ, at the last day of judgement.

HEre my meditation dazeleth, and my pen falleth out of my hand: the one being not able to conceive, nor the other to describe that most excellent bliss, and [a] *eternall weight* of glory (whereof *all the afflictions of this present life are not worthy*) which all the elect shall with the blessed Trinity enjoy, from that time that they shall be received with [b] Christ as joynt-heires, into that everlasting Kingdome of joy.

[a] 2 Cor. 4.17. Rom. 8.18

[b] Rom. 8. 17.

Notwithstanding, we may take a scanting thereof thus.

The holy Scriptures set forth (to our capacity) the glory of our eternall and heavenly life after death, In foure respects.

1. Of the *Place*.
2. Of the *Object*.
3. Of the *Prerogatives* of the elect there
4. Of the *Effects* of those prerogatives.

1. *Of the Place.*

THe place is the [a] *heaven of heavens*, or the [b] *third heavens*, called Paradise: whither Christ (in his humane nature) ascended * *far above all visible heavens*. The *Bridegroomes* chamber, which by the firmament, and by an azured curtaine spangled with glittering stars and glorious planets, is hid, that we cannot behold it with

[a] 1 Kin. 8.

[b] 2 Cor. 12. 2.

* Psal: 19. 5.

[c] Matth. 25. 10.

with these corruptible eies of flesh. The holy Ghost (framing himself to our weakness) describes the glory of that place, which no man can estimate, by such things as are most precious in the estimation of man: and therefore likeneth it to a great and holy city, named the [a] *heavenly Jerusalem*: where *onely God, and his people (who are saved and written in the Lambs book) do inhabite: all built of pure gold, like unto cleare glasse or Chrystall: the walls of Jasper stone: the foundations of the walls with twelve manner of precious stones, having twelve gates, each built of one pearle: three gates towards each of the foure corners of the world, and at each gate an Angel (as so many porters) that no uncleane thing should enter in it: It is foure-square*, therefore perfect: *the length, the breadth and height of it are equall* 12000. *furlongs every way*, therefore glorious and spacious. *Through the midst of her street ever runneth a pure river of the water of life, as cleare as Christall*, therefore wholesome. *And of either side of the river, is the tree of life ever growing, which bears twelve manner of fruits, and gives fruit every moneth*: therefore fruitfull. *And the leaves of the tree is health full to the nations*: therefore healthy. [b] There is therefore no place so glorious by creation, so beautifull with delectation, so rich in possession, so comfortable for habitation. For there the King, is Christ: the law, is love: the honour, verity: the peace, felicity: the life, eternity.

[a] Apoc. 21. 2, &c.

[b] Apoc. 22. 1, 2.

There

There is light without darkneſſe; mirth without ſadneſſe; health without ſickneſſe, wealth without want; credit without diſgrace; beauty without blemiſh; eaſe without labour; riches without ruſt; bleſſedneſs without miſery; and conſolation that never knoweth end. How truly may we cry out (with *David*) of this city? [a] *Glorious things are ſpoken of thee, O thou city of God!* and yet all theſe things are ſpoken but according to the weakneſs of our capacity. For heaven exceedeth all this in glory, [b] *ſo far as that no tongue is able to expreſſe, nor heart of man to conceive the glory thereof*, as witneſseth *Paul*, who was in it, and ſaw it. O let us not then dote ſo much upon theſe woodden cottages and houſes of moulding clay, which are but the tents of ungodlineſs, and habitations of ſinners: but let us look rather, and long for this [c] *heavenly city, whoſe builder and maker is God*: which hee (*who is not* [d] *aſhamed to be called our God*) *hath prepared for us.*

a Pſa. 87. 3

b 2 Cor. 12. 4. 1 Cor. 2. 5

c Heb. 11. 10.

d Heb. 11. 16

2. *Of the Object.*

THe bliſsfull and glorious object of all intellectual and reaſonable creatures in heaven, is the God-head, in Trinity of Perſons: without which there is neither joy, nor felicity, but the very fulneſs of joy conſiſteth in enjoying the ſame.

This object we ſhall enjoy to waies.

1. By

1. By a beatificall vision of God.
2. By possessing an immediate communion with this divine nature.

The [a] beatificall vision of God is that only, that can content the infinite mind of man. For every [b] thing tendeth to his center of the soul: therefore) like *Noahs Dove* she cannot rest nor joy, till she return and enjoy him.

All that God bestowed upon *Moses* could not satisfie his mind, unless he might see the face of God. Therefore the whole Church prayeth so earnestly, [c] *God be mercifull unto us, and blesse us, and cause his face to shine upon us.* When *Paul* once had seen this blessed sight, he (ever after) counted all the riches & glory in the world (in respect of it) to be but [d] dung; and all his life after was but a sighing out (*cupio dissolvi*) I [e] *desire to be dissolved, and to be with Christ.* And Christ prayed for all his elect in his last prayer, that they might obtain this blessed vision; [f] *Father, I will that they which thou hast given me be* (where?) *even where I am*: (to what end?) *that they may behold my glory, &c.* If *Moses* face did so shine, when he had bin with God but forty dayes, and seen but his [h] *back-parts*; how shall we shine, when we shall see him [i] *face to face* for ever? and [k] *know him as we are known, and as he is?* Then shall this soul no longer be termed *Marah*, bitterness, but *Naomi*, beautifulness; for the Lord shall turn her short bitterness to eternall beauty and blessedness, *Ruth* 1.20.

The

[a] Visio Dei beatifica sola est summum bonum nostrum. *Aug. lib. de Trin. cap.* 13.
[b] Fecisti nos, Domine, ad te: inquietum igitur est cor nostrum, donec requiescat in te. *Aug. conf. lib.* 1. *ca.* 3, *&c.*
* Exod. 33. 13.
[c] Psa. 67. 1 and 80. 1.
[d] Phil. 3. 8, 11.
[e] Phil. 1. 23.
[f] Joh. 17. 24.
[g] Exod. 24. 9. and 33. 23.
[h] 1 Cor. 13. 12. and 3. 18.
[i] 1 John. 3. 2.

law. But he should learn, that though (since the fall) no man but Christ, who was both God and man, did, or can perfectly fulfill the whole Law: yet every true Christian, as soon as he is regenerate, begins to keep all Gods commandements in truth, though he cannot in absolute perfection. Thus with *David*, (Psal. 119. 112.) *they apply their hearts to fulfill Gods commandements alwayes unto the end.* And then the [a] *Spirit of grace*, which was promised to be more abundantly poured forth under the Gospel, helpeth them in their good endeavours, and assisteth them to do what he commands them to do. And in so doing, God accepteth their [b] *good will* and endeavour, in stead of perfect fulfilling of the Law; supplying out of the merits of Christ, who fulfilled the Law for us, whatsoever wanteth in our obedience. And in this respect S. *John* saith, that Gods commandements are not burthenous. And S. *Saul* saith, [d] I am able to do all things through the help of him that strengtheneth me. And *Zachariah* and *Elizabeth* are said to [e] walke in all the commandements of the Lord without reproof. Hereupon Christ [f] commends to his Disciples the care of keeping his commandements, as the truest testimony of our love unto him. So far therefore doth a man love Christ, as he makes conscience to walk in his commandement and the more unto Christ is our

[a] Joel 2. 28, 29. Zach. 12. 10. Quod jubet, juvat. *Aug.*

[b] 2 Cor. 8. 12.

[c] 1 John 5. 3. [d] Phil. 4. 13.

[e] Luke 1, 6

[f] John 15. 10.

love, the leſſe will our pains ſeem in keeping his Law. The Laws curſe (which under the Old Teſtament was ſo terrible) is under the New (by the death of Chriſt) aboliſhed to the regenerate. The rigour which made it ſo unpoſſible to our nature before, is now to the new-born ſo mollified by the Spirit, that it ſeems facile and eaſie. The Apoſtles indeed preſſed on the unconverted Jews and Gentiles the impoſſibility of keeping the Law, by ability of nature corrupted. But when they have to do with regenerated Chriſtians, they require to the Law (which is the rule of righteouſneſſe) true [a] obedience in word and deed: the [b] mortifying of their members: the [c] crucifying of the fleſh, with the affections and luſts thereof: [d] reſurrection to newneſſe of life: [e] walking in the Spirit: [f] overcoming of the world by faith; that though no man can ſay as Chriſt [g] Which of you can rebuke me of ſin? yet every regenerated Chriſtian can ſay of himſelf, Which of you can rebuke me of being an adulterer, whore-monger, ſwearer, drunkard, thief, uſurer, oppreſſour, proud, malicious, covetous, profaner of the holy Sabbath, a lyar, a neglecter of Gods publike ſervice, and ſuch like groſſe ſins? elſe he is no true Chriſtian: when a man caſts off the conſcience being ruled by Gods Law, then God [h] giveshim over to be led by his own luſts, the ſureſt ſign of a reprobate ſenſe [illegible] the Law, which ſince the fall no man, by his

[a] Rom. 15. 18.
[b] Col 3. 5
[c] Gal. 5. 24. Rom. 6. 12, 13.
[d] Rom 6. 4, 5 and 8 11.
[e] Gal. 5. 25.
[f] 1 John 5 4.
[g] John 8. 46.
[h] Rom. 1. 24, 28.

his own natural ability, can fulfill, is fulfilled in truth of every true regenerated Christian, through the gracious assistance of Christs holy Spirit. And this Spirit God will give to every Christian, that will pray for it, and encline his heart to keep his Laws.

V. When the unregenerated man hears that God [b] delighteth more in the inward mind, than in the outward man, then he feigneth with himself, that all outward reverence and profession, is but either superstitious or superfluous. Hence it is, that he seldome kneeleth in the Church, that he putteth on his hat in singing of Psalmes, and the publike prayers, which the profane Varlet would not offer to do in the presence of a Prince, or a Noble man. And so that he keep his mind unto God, he thinks he may fashion himself (in other things) to the world. He divides his thoughts, and gives so much to God, and so much to his own lust: yea, he will divide with God the Sabbath, and will give him almost the one half, and spend the other wholly in his own pleasures. But know, O carnall man, that Almighty God will not be served by halves, because he hath created and redeemed the whole man. And as God detests the service of the outward man, without the inward heart, as hypocrisie; so he counts the inward service, without all externall reverence, to be meere profanesse: he requireth both in his worship.

[a] Rom. 8. 9. &c. Augustinus optat, ut Pelagius agnoscit, posse legem præstare per gratiam Christi, & pacem fore edicit.

[b] Luke 11. 13. James 1. 26. Deus magis delectatur affectu, quam effectu. Ambr.

In prayer therefore bow thy knees, in witnesse of thy humiliation: lift up thine eyes and thy hands, in testimony of thy confidence: hang down thy head, and smite thy breast, in token of thy contrition: but especially, call upon God with a sincere heart: serve him *holily*, serve him *wholly*, serve him *onely*: for God and the Prince of this world are two contrary masters: and therefore no man can possibly serve both.

VI. The unregenerated Christian holds the hearing of the Gospel preached to be but an indifferent matter, which he may use, or not use, at his pleasure: but whosoever thou art, that wilt be assured in thy heart, that thou art one of Christs *elect sheep*, thou must make a speciall care and conscience (if possibly thou canst) to heare Gods Word preached. For first, the preaching of the Gospel is the chief ordinary meanes, which God hath appointed to convert the souls of all that he hath *predestinated to be* [a] *saved*: therefore it is called, [b] *The power of God unto salvation, to every one that believeth*. And where this divine ordinance is not, [c] *the people perish*: and whosoever shall refuse it, [d] *it shall be more tolerable for the land of Sodome and Gomorrah in the day of judgement, than for those people*. Secondly, the preaching of the Gospel is the [e] *Standard or Ensigne of Christ*; to which all souldiers and elect people must assemble themselves. When this Ensigne is displaied, as upon the

a Acts 13. 48.
b Rom. 1. 16.
c Prov. 29 18. Matth. 1 . 24.
d Matth. 11. 24.
e Isai. 11. 12.

the Lords day, he is none of Christs people that [a] flocks not unto it: neither shall any drop of the [b] raine of his grace light on their souls. Thirdly, it is the ordinary meanes by which the holy Ghost [c] begetteth faith in our hearts, without [d] which we cannot please God. If the hearing of *Christs voice* be the chief mark of Christs *elect sheep*, and of the [e] *Bridegrooms* friend; then must it be a fearfull mark of a reprobate [f] goat, either to neglect or contemn to heare the preaching of the Gospel. Let no man think this position foolish: for, by this [g] foolishnesse of preaching it pleased God to save them which believe. Their estate is therefore fearfull, who live in peace, without caring for the preaching of the Gospel. Can men look for Gods mercy, and despise his means? [h] *He* (saith Christ of the Preachers of his Gospel) *that despiseth you, despiseth me.* [i] *He that is of God, heareth Gods word: yet therefore heare them not because ye are not of God.* Had not the [k] Israelites heard *Phinea's* message, they had never wept. Had not the Baptist preached, the Jews had never [l] mourned. Had not they who crucified heard *Peters* [m] Sermon, their hearts had never been pricked. Had not the Ninivites heard [n] *Jonah's* preaching, they had never repented: and if thou wilt not [o] heare and [p] repent, thou shalt never be saved.

VII. The opinion, that the Sacraments are but bare signes and seales of Gods pro-

[a] Isaiah 2. 2, 3. [b] Zach. 4 17. [c] Rom. 10 14. [d] Heb. 11. 6. [e] John 10. 27. [f] John 3. 29. [g] Heb. 2 3 John 8. 47. [h] 1 Cor. 1. 21. [i] Luke 10. 16. [k] John 7. 47. [l] Judge 2. 1. &c. [m] Luke 7. 32, 33. [n] Acts 2. 37. [o] Jonah 3. 5. [p] Prov. 28 9. [q] Luke 3. 3.

mise and grace unto us, doth not a little hinder piety: whereas indeed, they are seales as well of our service and obedience unto God: which service if we performe not unto him, the Sacraments seale no grace unto us. But if we receive them upon the resolution to be his faithfull and penitent servants, then the Sacraments do not onely signifie and offer, but also seale and exhibit indeed the inward spirituall grace, which they outwardly promise and repent. And to this end Baptism is called *the washing of regeneration, and renewing of the holy Ghost*, Tit. 3.5. and the Lords Supper, *the communion of the body and bloud of Christ*, 1 Cor. 10.16. Where this truth believed, the holy Sacrament of the Lords Supper would be oftner, and with greater reverence received.

VIII. The last, and not the least block, whereat piety stumbleth in the course of religion, is, *by adorning vices with the names of vertues*: and to call drunken carowsing, drinking of healths; spilling of innocent bloud, valour; gluttony, hospitality; covetousnesse, thriftinesse; whoredome, loving a mistresse; simony, gratuity; pride, gracefulnesse; dissembling, complement; children of *Belial*, good fellowes; wrath, hastinesse; ribaldry, mirth. So on the other side, to call sobriety in words and actions, hypocrisie; almsdeeds, vain-glory; devotion, superstition; zeale in religion, puritanisme; humility, crouching; scruple of conscience, precisenesse,

neſſe, &c. And whiles thus we call evill good, and good evill; true Piety, is much hindred in her progreſſe. And thus much of the firſt hinderance of Piety, by miſtaking the true ſenſe of ſome ſpeciall places of Scripture, and grounds of Chriſtian religion.

The ſecond hinderance of piety.

2. The evill example of great perſons. The practice of whoſe profance lives they preferre for their imitation, before, the precepts of Gods holy Word. So that when they ſee the greateſt men in the State, and many chief Gentlemen in their country, to make neither care nor conſcience to heare Sermons, to receive the Communion, nor to ſanctifie the Lords Sabbath, &c. but to be ſwearers, adulterers, carowſers, oppreſſors, &c. then they think, that the uſing of theſe holy ordinances, are not matters of ſo great moment: for if they were, ſuch great and wiſe men would not ſet ſo little by them. Hereupon they think, that religion is not a matter of neceſſity: and therefore where they ſhould (like Chriſtians) row againſt the ſtream of impiety toward heaven, they ſuffer themſelves to be carried with the multitude down-right to hell; thinking it impoſſible that God will ſuffer ſo many to be damned. Whereas if the God of this world had not blinded the eyes of their minds, the holy Scriptures would teach them that *a Not many wiſe men after the fleſh, not many mighty, not many noble are choſen, &c.* but that for the

a 1 Cor. 1.20. b Matth. 11.5.

most part, the [a] poore receive the Gospel, and that [b] few rich men shall be saved: And that howsoever [c] many are called, yet the chosen are but few. Neither did the multitude ever save any from damnation. As God hath advanced men in greatnesse above others; so doth God expect that they in religion and piety shou'd go before others: otherwise, greatnesse abused (in the time of their stewardship) shall turn to their great * condemnation, in the day of their accounts. At what time sinfull great and mighty men, as well as the poorest slaves and bondmen, shall wish, that [d] rockes and mountaines would fall upon them, and hide them from the presence of the Judge, and from his just deserved wrath. It will prove but a miserable solace, to have a great company of great men partakers with thee of thine eternall torments. The multitude of sinners doth not extenuate, but aggravate sin, as in Sodom. Better it is therefore with a few to be saved in the Arke, than with the whole world to be drowned in the floud. Walke with the few godly in the Scriptures [e] narrow path to heaven, but crowd not with the [f] godlesse multitude in the broad way to hell. Let not the examples of irreligious great men hinder thy repentance: for their greatnesse cannot at that day exempt themselves from their own most grievous punishments.

[a] Matth. 11.5.
[b] Mat. 19. 23,24.
[c] Matth. 22.14.
* Potentes potenter cruciabuntur. Sap.
[d] Apoc. 6. 15,16. &c.
[e] Matth. 7. 13.
[f] Exod. 23.2.

The third hinderance of piety.

3. The long escaping of deserved punish-

nishment in this life. [a] Because sentence (saith Solomon) is not speedily executed against an evill worker, therefore the hearts of the children of men are fully set in them to do evill: not knowing that the bountifulnesse of God [b] leadeth them to repentance. But when his patience is abused, and mans sins are ripened, his justice will at once both [c] begin and make an end of the sinner: and he will recompence the slowness of his delay with the grievousnesse of his punishment. Though they were suffered to run on the skore all the dayes of their life: yet they shall be sure to pay the utmost farthing at the day of their death. And whilest they suppose themselves to be free from judgement; they are already smitten with the heaviest of Gods judgements; a [d] *heart that cannot repent*. The stone in the reines, or bladder, is a grievous paine that kills many a mans body: but there is no disease to the stone in the heart, whereof [e] *Nabal* died, and killeth millions of souls. They refuse the triall of Christ and his crosse: but they are stoned by hells executioner to eternall death.

[a] Eccl. 8. 11.

[b] Rom. 2.4. 1 Pet. 3. 10.

[c] 1 Sam. 3.12. Ezek. 39. 8.

[d] Rom. 2.5 ἀμετανόητον καρδίαν Cor pœnitere nescium.

[e] 1 Sam. 25.

Because many Nobles and Gentlemen are not smitten with present judgement for their outragious swearing, adultery, drunkennesse, oppression, profaning of the Sabbath, and disgracefull neglect of Gods worship and service; they begin to doubt of divine providence and justice. Both which two eyes they would as willingly

put out in God, as the Philistins bored
[a] Judge 16.26. &c. out the [a] eyes of *Samson*. It is greatly therefore to be feared, lest they will provoke the Lord to cry out against them, as *Samson* against the Philistins: By neglecting the Law, and walking after their own hearts, they put out (as much as in them lieth) the eyes of my *providence* and *iustice*; lead me therefore to these chief
[b] Judge 16.26. [b] pillars whereupon the Realme standeth; that I may pull the Realme upon their heads, and be at once avenged of them for my two eyes. Let not Gods patience hinder thy repentance: but because he is so patient, therefore do thou the rather repent.

The fourth hinderance of piety.

4. The presumption of Gods mercy. For when men are justly convinced of their sins, forthwith they betake themselves to this shield, Christ is mercifull; so that every sinner makes Christ the patron of his sin; as though he had come into the world to bolster sin, and not to destroy
[c] 1 John 3.8. the [c] *works of the Divell*. Hereupon the carnall Christian presumeth, that though he continueth a while longer in his sin, God will not shorten his dayes. But what is this, but to be an implicite Atheist? doubting that either God seeth not his sins, or if he doth, that he is not just: for if he believe that God is just, how can he think that God, who for sin so severely punisheth others, can love him, who still loveth to continue in sin? True it is, Christ
[d] Isa. 59. 20. is mercifull: But to whom? onely to them

that

that repent, [a] and turn from iniquity in Jacob. But [a] if any man bleſſe himſelf in his heart, ſaying, I ſhall have peace, although I walke according to the ſtubbornneſſe of mine own heart, thus adding drunkenneſſe to thirſt: the Lord will not be mercifull to him, &c. O mad men, who dare bleſſe themſelves, when God pronounceth them accurſed! Look therefore how far thou art from finding * repentance in thy ſelf, ſo far art thou from any aſſurance of finding mercy in Chriſt. [b] Let therfore the wicked forſake his waies, and the unrighteous his own imaginations, and return unto the Lord, and he will have mercy upon him: and to our God, for he is very ready to forgive.

[a] Deut. 29. 19.

* Non dolinquenti ſed peccata re inquenti condonat Deus.

[b] Iſa. 55. 7.

Deſpaire is nothing ſo dangerous as preſumption. For we reade not in all the Scriptures of above three or foure whom roaring deſpaire overthrew: but ſecure preſumption hath ſent millions to perdition without any noiſe. As therefore the [c] damoſels of Iſrael ſang in their dances, Saul hath killed his thouſands, and David his ten thouſands; ſo may I ſay, that deſpaire of Gods mercy hath damned thouſands, but the * preſumption of Gods mercy hath damned ten thouſands, and ſent them quicke to hell, where now they remain in eternall torments, without all help of eaſe, or hope of redemption. God ſpared the [d] thief, but not his fellow. God ſpared one, that no man might deſpaire: God ſpared but one

[c] 1 Sam. 18.

* Metuendum eſt, ne te occidat ſpes; & cum multum ſperes de miſericordia, incidas in judicum, Aug.

[d] Luke 23. Latronis exemplum non eſt exemplum imitationis, ſed conſolationis.

one, that no man should presume. Joyfull assurance to a sinner that repents: no comfort to him that remaines impenitent. God is infinite in mercy, but to them onely, who turn from their sins, to serve him in holinesse, without which no man shall see the Lord, Heb. 12. 14. To keep thee therefore from the hinderance of presumption: remember, that as Christ is a Saviour, so [a] *Moses* is an accuser. Live therefore as though there were no Gospel: die as though there were no Law. Passe thy life as though thou wert under the conduct of *Moses*: depart this life as if thou knewest none but Christ, and him crucified. [c] Presume not, if thou wilt not perish: repent, if thou wilt be saved.

[a] 1 John 5. 45.

[c] Qui dat pœnitenti veniam, non dabit peccanti pœnitentiam. *Aug.*

The fifth hinderance of piety.

5. Evill company, commonly termed, Good-fellowes: but indeed, the Devils chief instruments to hinder a wretched sinner from repentance and piety. The first signe of Gods favour to a sinner, is to give him grace to forsake evill companions: such, who wilfully continue in sin, contemne the means of their calling: gybing at the sincerity of profession in others, and shaming Christian religion by their own profane lives. These [b] *sit in the seat of the scorners.* For as soon as God admits a sinner to be one of his people, he bids him [c] *come out of Babylon.* Every lewd company is a Babylon; out of which let every child of God either keep himself, or if he be in, think that he heares his Fathers

[b] Psal. 1. 2.

[c] Apoc. 18.

voice

voice sounding in his eare, *Come out of Babylon*, my child. As soon as Christ looked in mercy upon *Peter*, [a] he went out of the company that was in the high Priests hall, *and wept bitterly* for his offence. *David* vowing (upon recovery) a new life, said, Away from me all you workers of iniquity, *&c.* Psal. 6. 8. As if it were unpossible to become a new man, till he had shaken off all old ill companions. The truest proof of a mans religion, is the quality of his companions. Profane companions are the chief enemies of piety, and quellers of holy motions. Many a time is poore Christ (offering to be new born in thee) thrust into the stable; when these lewd companions, by their drinking, playes, and jests, take up all the best rooms in the [b] *Inne* of thy heart. Oh let not the company of earthly sinners hinder thee from the society of heavenly Saints and Angels.

[a] Luke 22. 62.

[b] Luke 2. 7.

The sixth hinderance of piety.

6. A conceited feare, lest the practice of piety should make a man (especially a young man) to waxe too sad and pensive: whereas indeed none can better joy, nor have more cause to rejoyce, than the pious and religious Christian. For as soon as they are [c] justified by faith, they have peace with God, than which there can be no greater joy. Besides, they have already the Kingdom of *Grace* descended into their hearts; as an assurance, that in Gods good time they shall ascend into his Kingdome of *Glory*. This [d] Kingdome of grace con-

[c] Rom. 5. 1

[d] Rom. 14. 17.

consists in three things: First, *Righteousnesse*: for having Christs righteousnesse to justifie them before God, they endeavour to live righteously before men. Secondly, *Peace*: for the peace of conscience inseparably follows a righteous conversation. Thirdly, *the joy of the holy Ghost*; which joy is only felt in the peace of a good conscience, and is so great, that it [a] *passeth all understanding*. No tongue can expresse it, no heart can conceive it, but onely he that feels it. This is that *fulnesse of joy*, which [b] Christ promised his Disciples in the midst of their troubles, [c] *a joy that no man could take from them*. The feeling of this joy, *David* upon his repentance begged so earnestly at the hands of God: [d] *Restore to me the joy of thy salvation*. And if the Angels in heaven [e] rejoyce so much at the conversion of a sinner, the joy of a sinner converted must needs be exceeding great in his own heart. It is [f] *worldly sorrow* that snows so timely upon mens heads, and fills the furrows of their hearts with the sorrows of death. The godly sorrow of the godly (when God thinks it meet to trie them) causeth in them repentance, not to be repented of: for it doth but further their salvation. And in all such tribulation they shall be sure to have the [g] holy Ghost to be their comforter: who will [h] make our consolations to abound through Christ, as the sufferings of Christ shall abound in us. But whilest a man liveth in impiety, he hath [i] no peace, saith Esay:

[a] Psal. 4. 7
[b] John 16. 24.
[c] Ver. 22
[d] Psal. 51. 12.
[e] Luke 15. 7, 10.
[f] 2 Cor. 7. 10.
[g] John 14. 16, 17.
[h] 2 Cor. 1. 5.
[i] Isa 57. 21.

Esay: his laughter is but madnesse (saith Solomon:) his riches are but [b] clay, saith *Abakkuk*: nay, the Apostle esteems them no better than [c] dung (in comparison of the pious mans treasure:) [d] all his joyes shall end in woes, saith Christ. Let not therefore this false feare hinder thee from the practice of piety. Better it is to go sickly (with *Lazarus*) to heaven, than full of mirth and pleasure (with *Dives*) to hell. Better it is to mourne for a time with men, than to be tormented for ever with Devils.

[a] Eccl. 2. 2
[b] Abak. 2. 6.
[c] Phil. 3. 8
[d] Luke 6. 25.

The seventh hinderance of piety.

7. And lastly, the hope of long life. For, were it possible that a wicked * liver thought this yeare to be his last yeare, this moneth his last moneth, this week his last week, but that he would change & amend his wicked life? No verily, he would use the best means to repent, and to become a new man. But as the rich man in the Gospel promised himself [e] many years to live in ease, mirth, and fulnesse, when he had not one night to live longer; so many wicked Epicures falsly promise themselves the age of many years, when the thread of their life is already almost drawn out to an end. So Jeremy ascribes the cause of the Jews sins and calamities to this, that she [f] remembred not her last end.

* Fleres si scires unum tua tempora mensem: Rides, quum non sit fortitan una dies. *Tib. Monus.*

[e] Luke 12. 19, 20.

[f] Lam. 1. 9

The longest space betwixt a mans comming by the womb, and going by the grave is but short: for, [g] Man that is born of a woman hath but a short time to live. He hath but a few dayes and those full of no-

[g] Job 14. 1

nothing but troubles. And, except the practice of piety, how much better is the state of the child, that yesterday was baptized, and to day is buried, than *Methuselems*, who lived nine hundred sixty nine years, and then died? Of the two, happier the babe, because he had lesse sin, and fewer sorrows. And what now remains of both, but a bare remembrance? What trust should a man repose in long life, seeing the whole life of man is nothing but a [c] lingring death; so that as the Apostle protests, [d] a man dieth daily.

Heark in thine eare, O secure fellow! thy life is but a [e] puffe of breath in thy nostrils, trust not to it. Thy soul dwels in a house of clay, that will fall ere it be long, as may appear by the dimnesse of thy eyes, the deafnesse of thy eares, the wrinkles in thy cheeks, the rottennesse of thy teeth, the weaknesse of thy sinews, the trembling of thy hands, the kalender in thy bones, the shortnesse of thy sleep; and every gray haire, as so many summoners, bids thee prepare for thy long home. Come, let us in the mean while walk to thy fathers coffin; break open the lid: see here, how *that [f] corruption is thy father, and the worm thy mother and sister*: seest thou how these are? so must thou be ere long. Fool, thou knowest not how soon thy hour-glasse runneth apace, and in all places Death in the mean while waiteth for thee.

The whole life of man (save what is spent in Gods service) is but a foolery:

c Quotidie morimur, quotidie enim demitur pars vitæ, & tunc quoq; cum crescimus, vita decrescit. *Vives.*

d 1 Cor. 15. 31.

e Isa. 2. 22

f Job 17. 14.

g Homo est fatuus usque ad quadragesimum annum deinde ubi agnovit se esse fatuum, vita consumpta est. *Luther.*

for

for a man lives fourty years, before he knows himself to be a foole: and by that time he seeth his folly, his life is finished.

Heark (Husbandman) before thou seest many more crops of harvest, thy self shall be ripe, and death will cut thee down with his sickle. Heark (Tradesman) ere many six moneths go over, thy last moneth will come on: after which thou shalt trace away, and trade no longer. Heark (grave Judge) within a few Terms, the term of thy life approcheth, wherein thou shalt cease to judge others, and go thy self to be judged. Heark (O man of God) that goest to the Pulpit; preach this Sermon as it were the last that thou shouldest make to thy people. Heark (Nobleman) lay aside the high conceit of thy honour; death ere it be long will * lay thy honour in the dust, and make thee as base as the earth that thou treadest under thy feet. Heark (thou that now readest this book) assure thy self, ere it be long, there will be but two holes where now thy two eyes are placed: and others shall reade the truth of this lesson upon thy bare skull, which now thou readest in this little book. How soon I know not; but this I am sure of; that [h] *thy time is appointed*, *thy* [i] *moneths are determined*, *thy* [k] *daies are numbred*, and the very [l] *last houre is limited*, beyond which thou shalt not passe. For then the [m] *first-born of death*, mounted on his [n] *pale horse*, shall

* Mors sceptra ligonibus æquat.

h Job 14. 14.
i Job. 14. 5
k Psal. 90. 10.
Dan 5. 26.
Stat sua cuiq; dies. *Virg*
l Ecc 15. 4
m Job 17. 13.
n Revel. 6. 8.

shall alight at thy doore: and (notwithstanding all thy wealth, thy honour, and the teares of thy deareſt friends) will carry thee away bound hand and foot, as his priſoner, and keep thy body under a load of earth, untill that day come, wherein thou muſt be brought forth, to [a] receive according to the things which thou haſt done in that body, whether good or evill. Oh, let not then the falſe hope of an uncertain long life hinder thee from becoming a preſent practiſer of religious piety. * God offereth grace to day, but who promiſeth to morrow? There are now in hell many young men, who had purpoſed to repent in their old age: but death cut them off in their impenitency, ere ever they could attain to the time they ſet for their repentance. The longer a man runs in a diſeaſe, the harder it is to be cured; for cuſtome of ſin breeds hardneſſe of heart: and the impediments which hinder thee from repenting now, will hinder thee more, when thou art more aged.

[a] 2 Cor. 5.10.

* Pſal. 95. 7. Heb. 3.7. Pœnitentiam ſpoſpondit, ſed vivendi in craſtinum non ſpoſpondit. *Chryſ.* Nemo tam divos habuit favẽtes Craſtinum ut poſſit ſibi polliceri. *Seneca.* [b] Heb. 3. 13.

A wiſe man being to go a far and foul journey, will not lay the heavieſt burthen upon the weakeſt horſe. And with what conſcience canſt thou lay the great load of repentance on thy feeble and tired old age, whereas now in thy chiefeſt ſtrength thou canſt not lift it, but art ready to ſtagger under it? Is it wiſedome for him that is to ſaile a long and dangerous voyage, to lie playing and ſleeping whileſt the wind ſerveth, and the ſea is calme, the ſhip ſound,

found, the pilot well, the mariners strong: and then set forth when the winds are contrary, the weather tempestuous, the sea raging, the ship rotten, the pilot sicke, and the sailers languishing? Therefore, O sinfull soul, begin now thy conversion to God, whilest life, health, strength, and youth lasteth: before those [a] yeers draw nigh, when as thou shalt say, I have no pleasure in them. God ever required in his service the [b] first born; and the [c] first fruits; and those to be offered unto him without delay. So just [d] *Abel* offered unto God his firstlings, and fattest lambs: and reason good, that the best Lord should be first and best served. All Gods servants should therefore [e] *remember to serve their Creatour in the dayes of their youth*: and [f] early in the morning, like *Abraham*, to sacrifice unto God the young *Isaac* of their age. [g] *Ye shall not see my face* (saith *Joseph* to his brethren) *except you bring your younger brother with you*. And how shalt thou look in the face of Jesus, if thou givest thy younger yeers to the Devill, and bringest him nothing but thy blind, lame, decrepit old age? *Offer it unto thy Prince* saith *Malachies*. If he will not accept such an one to serve him; how shall the Prince of princes admit such an one to be his servant? If the King of Babel would have young men (well favoured, and such as had ability in them) to stand in his palace, Dan. 1. 4. shall the King of heaven have none to stand in his Courts, but the

[a] Eccl. 12. 1.
[b] Exod. 13. 2.
[c] Exod. 22 29.
[d] Gen. 4. 4
[e] Eccl. 12. 1.
[f] Gen. 22 3.
[g] Gen. 43 3.
[b] Mal. 1. 8.

the blind and lame, such as the soul of *David* hated? Thinkest thou, when thou hast served Satan with thy prime years, to satisfie God with thy dotage? Take heed, lest God turn thee over to thy old master again: that as thou hast all the dayes of thy life done his work, so he may in the end pay thee thy wages. Is that a fit time to undertake by thy serious exercises of repentance (which is the work of works) to turn thy sinfull soul to God, when thou art not able with all thy strength to turn thy weary bones on thy soft bed? If thou findest it so hard a matter now, thou shalt find it farre harder then. For thy sin will wax stronger, thy strength will grow weaker, thy conscience will clog thee, pain will distract thee, the fear of death will amaze thee, and the visitation of friends will so disturb thee, that if thou be not furnished afore-hand with store of faith, patience and consolation, thou shalt not be able either to meditate thy self, or to heare the words of comfort from others: not to pray alone, nor to joyne with others who pray for thee. It may be thou shalt be taken with a dumbe palsie, or such a deadly senslesnesse, that thou shalt neither remember God, nor think upon thine own estate. And dost thou not well deserve, that God should forget to save thee in thy *death*, who art so unmindfull now to serve him in thy *life*? The fear of death will drive many at that time to cry, [a] *Lord, Lord*; but

[a] Mat. 7. 22.

but Christ protesteth, that he will not then know them for his. Yea, many shall then (like *Esau*) with [b] *teares seek to repent, and yet find no place of repentance.* For man hath not free-will to repent when he will, but when God will give him grace: and if *Mercy* shewed her self so inexorable, that she would not open her gates to so [c] tender suiters as Virgins, to so earnest suiters as *knockers*, because they knocked *too late*: how thinkest thou that she will ever suffer thee to enter her gates, being so impure a wretch, that never thinkest to leave sin, till sin first leave thee, and didst never yet knock with thine own fists upon the breast of a penitent heart? And justly doth her Grace deny to open the gates of heaven, when thou knockest in thine adversity, who in thy prosperity wouldest not suffer Christ, whilest he [d] knocked, to enter in at the door of thy heart. Trust not either late repentance, or long life: not late repentance, because it is much to be feared, lest that the repentance which the feare of death enforceth, dies with a man dying. And the hypocrite who deceived others in his life, may deceive himself in his death, God accepteth none but free-will offerings, and the repentance that pleaseth him must be [e] voluntary, and not of constraint. Not long life; for old age will fall upon the neck of youth: and as nothing is more sure than death, so nothing is more uncertain than the time

b Heb. 12. 17.

c Mat. 25. 12.

d Rev. 3. 20.

e Nascentes morimur, finisque ab origine pendet: Et pubescentes juncta senecta premit. *Mani.*

time of dying. Yea, oft-times when ripeneſſe of ſin is haſtened by outragiouſneſſe of ſinning, God ſuddenly cutteth off ſuch vicious livers, either with the ſword, intemperatneſſe, luxury, ſurfet, or ſome other fearfull manner of ſickneſſe. Mayeſt thou not ſee, that it is the evill ſpirit that perſwades thee to deferre thy repentance till old age; when experience tells thee, that not one of a [a] thouſand that takes thy courſe, doth ever attain unto it. Let Gods holy Spirit move thee, not to give thy ſelf any longer [b] to eate and drink with the drunken, leſt thy maſter ſend death for thee, in a day when thou lookeſt not for him, and in an houre that thou art not aware of; and ſo ſuddenly cut thee off, and appoint thee thy portion with the hypocrites where ſhall be weeping and gnaſhing of teeth. But if thou loveſt [c] long life, feare God, and long for *life everlaſting*. The longeſt life here, when it comes to the period, will appeare to have been but as a [d] *tale that is told*, a [e] *vaniſhing vapour*, *a flitting* [f] *ſhadow*, a ſeeming [g] *dreame*, a glorious flower, growing and [h] *flouriſhing in the* [i] *morning*, *but in the evening cut down and withered*: or like a [k] *Weavers ſhuttle*, which by winding here and there, ſwiftly unwindeth it ſelf to an end. It is but a [l] *moment*, ſaith S. *Paul*. O then the madneſſe of man! that for a *moment of* [m] *ſo full pleaſures* will hazard the loſſe of an [n] *eternall weight of glory*.

a Nequities vitæ non ſinit eſſe finem.

b Mat. 24. 49. &c.

c Deut. 30. 16. Prov. 3. 2. Pſal. 3. 2. and 34. 11. &c.

d Pſal. 90. 9.

e Jam. 4. 14.

f Pſal. 109 23.

g Pſal. 76. 5.

h 1 Pet. 1. 24.

i Pſal. 90. 9.

k Iſa. 38. 12.

l 2 Cor. 4. 17.

m Heb. 11. 25.

n 2 Cor. 4. 17.

Theſe are the ſeven chief hinderers of piety

piety, which must be cast out like *Mary Magdalens* seven devils, before ever thou canst become a true *practiser of piety*: or have any sound hope to enjoy either favour from Christ by grace, or fellowship with him in glory. a Matth. 16. 9. Luke 8. 2.

The conclusion.

TO conclude all: forasmuch as thou seest, that without Christ thou art but a slave of sin, Deaths vassall, and worms meat, whose thoughts are vaine, whose deeds are vile, whose pleasures have scarce beginnings, whose miseries never know end: What wise man would incurre these hellish torments, though he might by living in sin purchase to himself for a time the Empire of *Augustus*, the riches of *Cræsus* the pleasures of *Solomon*, the policy of *Achitophel*, the voluptuous fare & fine apparell of *Dives*? for what should it availe a man (as our Saviour saith) to win the whole world for a time; and then to lose his soul in hell for ever?

And seeing that likewise thou seest how great is thy happinesse in Christ, and how vain are the hinderances that debarre thee from the same; *beware* (as the Apostle exhorteth) *of the* b *deceitfulnesse of sin.* For that sin which seems now to be so pleasing to thy corrupt nature, will one day prove the bittereſt enemy to thy distressed soul: and in the meane while harden (unawares) thine impenitent heart. b Heb 3. 13.

Sin

Sin (as a Serpent) seems beautifull to eye: but take heed of the sting behind, whose venemous effects if thou knewest thou wouldest as carefully flie from sin, as from a Serpent: For,

1. Sin did never any man good, and the more sin a man hath committed, the more odious he made himself to God, the more hatefull to all good men.

2. Sin brought upon thee all the evil crosses, losses, disgraces, and sickness, that ever befell thee. [x] *Fools* (saith *David*) *by reason of their transgressions, and because of their iniquities are afflicted.* *Jeremy* in lamenting manner asketh the question, [y] *Wherefore is the living man sorrowfull?* The holy Ghost answereth him, Man suffereth for his sin. Hereupon the Prophet takes up that dolefull out-cry against sin as the cause of all their miseries, [z] *Woe unto us that ever we have sinned.*

3. If thou dost not speedily repent thee of thy sins, they will bring upon thee yet farre greater plagues, losses, crosses, shame and judgement, than ever hitherto befell thee. Reade Levit. 29. 18. &c. Deut. 28. 15. &c.

4. And lastly, if thou wilt not cast off thy sin, God (when [a] *the measure of thine iniquity is full*) will cast thee off for thy sin: for as he is just, so he hath power to kill and cast into hell all hardened and impenitent sinners. If therefore thou wilt avoid the cursed effects of sin in this life and the eternall wrath due thereto in the

x Psal. 107. 17.

y Lam. 3. 39.

z Lam. 5. 16.

a Gen. 15. 16.

world to come, and be assured that thou art not one of those who are given over to a reprobate sense; [a] Let then (O sinner) my counsell be acceptable unto thee: breake off thy sins by righteousnesse, and thine iniquities by shewing mercy toward the poore. O let there (at length) be an healing of thine errour. [b] Nathan used but one parable, and *David* was converted: *Jonas* preached but once to [c] Ninive, and the whole city repented: Christ looked but once on *Peter*, and [d] he went out and wept bitterly. And now that thou art oft, and so lovingly intreated, not by a Prophet, but by Christ the Lord of Prophets: yea, that God himself by his [e] embassadors doth pray thee to be reconciled unto him: leave off thine adultery, with *David*; repent of thy sins, like a true Ninivite; and whilest Christ looketh in mercy upon thee, leave thy wicked corruptions, and weep bitterly for thine offences.

[a] Lament. 4.27.
[b] 2 Sam. 12.13
[c] Jonz 3. 5. &c.
[d] Luke 22. 62.
[e] 2 Cor. 5.20.

Content not thy self with that formall religion, which unregenerated men have framed to themselves, in stead of sincere devotion. For in the multitude of opinions, most men have almost lost the practice of true religion. Think not that thou art a Christian good enough, because thou dost as the most, and art not so bad as the worst. No man is so wicked, that he is addicted to all kind of vices (for there is an antipathy betwixt some vices.) But remember that Christ saith, [f] *Except your righteousnesse shall exceed the righteousnesse of the*

[f] Mat. 5. 20.

Scribes and Pharisees, ye shall in no case enter into the Kingdome of heaven. Consider with thy self, how far thou comest short of the Pharisees in fasting, praying, frequenting the Church, and in giving of almes. Think with thy self, how many Pagans, who never knew Baptism, yet in morall virtues, and honesty of life, go far beyond thee. Where is then the life of Christ thy Master? and how far art thou from being a true Christian? If thou dost willingly yield to live in any one grosse sin, thou canst not have a regenerated soul; though thou reformest thy self, like [h] *Herod*, from many other vices. A true Christian must have respect to walk in the truth of his heart, in all the commandments of God alike: for (saith Saint *James*) [i] He that shall offend in point of the Law (willfully) is guilty of all. And *Peter* bid us [k] lay aside (not some, but) all malice, guile, and hypocrisie, &c. One sin is enough to damn a mans soul, without repentance: dream not to go to heaven by any nearer or easier way than Christ hath trained us to us in his word. The way to heaven is not *easie* or *common*, but [l] *strait* and *narrow*: yea *so narrow*, that Christ protesteth, that a rich man shall hardly enter into the Kingdome of heaven: & that those who enter, are but few; & that those few cannot get in, but by striving: and that some of those who strive to enter in, shall not be able. This all Gods Saints (whilest they here lived) knew well; when with so ofte

fasting

h Mat. 6. 20.

i James 2. 10.

k 1 Peter 2. 1.

l Mat. 7. 14. & 19. 23. & 22. 14. Luk. 13. 24.

fasting, so earnest prayers, so frequent hearing the word, and receiving the sacraments, and with such abundance of teares, they devoutly begged at the hands of God, for Christs sake, to be received into his Kingdome.

If thou wilt not believe this truth, I assure thee, that the Devil, which perswades thee now, that it is easie to attain heaven, will tell thee hereafter, that it is the hardest businesse in the world. If therefore thou art desirous to purchase sound assurance of salvation to thy soul, and to go the right and safe way to heaven: get forthwith (like a[m] *wise virgin*) the oil of *piety* in the lamp of thy *conversation*; that thou mayest be in a continuall readinesse to meet the Bridegroom, whether he cometh by death, or by judgement. Which that thou mayest the better do, let this be thy daily practice.

[m] Mat. 25. 1. &c.

How a private man must begin the morning with piety.

AS soon as ever thou awakest in the morning, keep the door of thy heart fast shut, that no earthly thought may enter before that God be come in first: and let him (before all others) have the[n] first place therein. So all evil thoughts either will not dare to come, or shall the easier be kept out: and the heart will more savour of piety and godlinesse all the day after. But if thy heart be not (at thy first waking) filled with some meditations of

[n] Primitias cordis Deo offerendas Ambros. in Psal. 129.

God and his Word; and dreſſed like the lamp in the Tabernacle, every morning and evening, with the [a] oile olive of Gods word; and [b] perfumed with the ſweet incenſe of prayer, Satan will attempt to fill it with wordly cares, or fleſhly deſires, ſo that it will grow unfit for the ſervice of God all the day after, ſending forth nothing but the ſtench of corrupt and lying words, and of raſh & blaſphemous oathes.

[a] Exod. 27.20,21. [b] Exod. 30.7. Pſa. 141.2

Begin therefore every dayes work with Gods word and prayer. And offer up unto God upon the altar of a [c] contrite heart, the [d] groanes of thy ſpirit, and the [e] calves of thy lips, as thy morning ſacrifice, and the firſt fruits of the day. And as ſoon as thou awakeſt, ſay unto him thus,

[c] Pſal. 51. [d] Rom. 8. [e] Hoſ. 14.2

A ſhort Soliloquie when one firſt wakes in the morning.

MY ſoul [a] waiteth on thee, O Lord, more than the morning watch watcheth for the morning, [b] O God, therefore be mercifull unto me, and bleſſe me, and cauſe thy face to ſhine upon me: fill me with thy mercy this morning, ſo ſhall I rejoyce, and be glad all my dayes.

[a] Pſal 130 6. [b] Pſal 67 1.

Meditations for the morning.

Then meditate.

1 HOw almighty God can (in the reſurrection) as eaſily raiſe up thy body out of the grave from the ſleep of death, as he hath this morning wakened thee in thy bed, out of the ſleep of nature. At the dawn-

dawning of which resurrection day, Christ shall come to be glorified in his [a] Saints: and every one of the bodies of the thousands of his Saints (being fashioned like unto his glorious body) shall shine as bright as the Sun. All the Angels shining likewise in their glory, the body of Christ surpassing them all in splendor and glory: and the Godhead excelling it. If the rising of one Sun make the morning skie so glorious, what a bright-shining and glorious morning will that be, when so many thousand thousands of bodies, far brighter than the Sun, shall appeare and accompany Christ and his glorious traine, comming to keep his generall [b] Sessions of righteousnes, and to [c] judge the wicked angels, and [d] all ungodly men? And let not any transitory profit, pleasure, or vain glory of this day, cause thee to lose thy part and portion of the eternall blisse and glory of that day, which is properly termed, [e] the resurrection of the just. Beasts have bodily eyes to see the ordinary light of the day: but endeavour thou with the eyes of faith to foresee the glorious light of this day.

[a] Psal. 132. 16. 2 Thes. 1. 10. Jude v. 14. Phil. 3. 21. Mat. 17. 2. and 13. 43. Luke 9. 31.

[b] Acts 17. 31. [c] 1 Cor. 6. 3. [d] Jude v. 15.

[e] Luke 14. 14.

2. That thou knowest not how neare the evill spirit (which [f] night and day like a roaring Lion walketh about, seeking to devoure thee) was unto thee whilest thou slept'st, and wast not able to help thy self: and that thou knowest not what mischief he would have done to thee, had not God [g] hedged thee and thine with his ever-waking providence, and guarded thee with his holy & blessed Angels.

[f] 1 Pet. 5. 8. Job 1. 7.

[g] Job 1. 10. Psa. 121. 4. and 34. 7. and 91. 11. Gen. 31. 1, 2. 2 Kings 6. 16.

3. If

Luke 21. 1,62.

3. If thou hearest the Cock, crow [e] remember *Peter*, to imitate him, and call to mind that *cock-crowing* sound of the last *trumpet*, which shall waken thee from the dead. And consider in what case thou art, if it sounded now: and become such as thou wouldst wish to be then: lest at that day thou wilt wish that thou hadst never seen this, yea, [f] curse the day of thy naturall birth, for want of being new born by spirituall grace. * When the Cock crows, the thief despairs of his hope, and gives over his nights enterprize: so the Devil ceases to tempt or attempt any further, when he hears the devout soul waking her self with morning prayer.

[e] Jer. 20. 14. Job 3. 1. Tit. 3. 5. * Gallo canente, suas latro relinquit insidias, &c. *Amir. Hexam.* Lib. 6. c. 14.

4. Remember that almighty God is about thy bed, [g] and seeth thy down-lying, and thy up-rising, understandeth thy thoughts, and is acquainted with all thy wayes. Remember likewise that his holy Angels, who [h] guarded and watched over thee all night, do also behold how thou wakest and risest. Do all things therefore as in the awfull presence of God, and in the sight of his holy Angels.

[g] Psal. 139. 2,3.

[h] Gen. 31. 42. & 32. 1,2. Psal. 91. 5, 11. Act. 12. 11.

5. As thou art putting on thine apparell, remember that they were first given as coverings of shame, being the filthy effect of sin: and that they are made but of the offals and excrements of dead beasts: Therefore whether thou respect the stuff, or the first institution, thou hast so little cause to be proud of them, that thou hast great cause to be humbled at the sight and wearing

wearing of them; seeing the richest apparel are but fine covers of the foulest shame. Meditate rather, that as thine apparell serves to cover thy shame, and to fence thy body from cold; so thou shouldst be as carefull to cover thy soul with that [i] *wedding garment*, which is the *righteousnesse of Christ*, and (because apprehended by our faith) called the *righteousnesse of the Saints*: lest whilest we are richly apparelled in the sight of man, we be not found to walk [k] *naked* (so that all our filthinesse be seen) in the sight of God. But that with his *righteousnesse* (as with a robe) we may cover our selves from perpetuall shame: and shield our souls from that fiery cold that will procure infernall [l] *weeping and gnashing of teeth*. And withall consider, how blessed a people were our nation, if every silken sute did cover a sanctified soul. And yet a man would think, that on whom God bestowed most of these outward blessings, of them he should receive greatest inward thanks. But if it prove otherwise, their [m] reckoning will prove the heavier in the day of their accounts.

i Matt. 22. 11. Rom. 13. 14. 1 Cor. 1. 3 Phil 3. 9. Apoc 19. Eph 4. 24

k Apoc. 16 15.

l Mat. 22. 13.

m Luk. 2. 48.

6. Consider how Gods mercy is [n] renewed unto thee every morning, in giving thee (as it were) a *new life*; and in causing [o] the Sun, after his unceassant race, to rise again to give thee light. Let not then his glorious light burn in vain: but prevent rather (as oft as thou canst) the *Sun-rising*, to give God thanks: and kneeling down at

n Lam. 3. 23.

o Psal. 19 5.

thy bed-side, salute him at the day-spring, with some devout Antelucanam, or morning *Soliloquie*, containing an humble confession of thy sins, the pardon of thy faults, a thanksgiving for all his benefits, and a craving of his gracious protection to his Church, thy self, and all that do belong unto thee.

a Wisd. 16. 28.

Brief directions how to read the holy Scriptures, even every yeere over with ease, profit, and reverence.

But forasmuch that as Faith is the soul, so reading and meditating of the Word of God are the parents of prayer. Therefore before thou prayest in the morning, first read a Chapter in the Word of God, then meditate a while with thy self, how many excellent things thou canst remember

As first, what good counsels or exhortations to good works, and to holy life.

Secondly, what threatnings of judgements against such & such a sin: and what fearfull examples of Gods punishment or vengeance upon such and such sinners.

Thirdly, what blessings God promiseth to patience, chastity, mercy, almes-deeds, zeale in his service, charity, faith, and trust in God, and such like Christian vertues.

Fourthly, what gracious deliverances God hath wrought, and what speciall blessings he hath bestowed upon them, who were his true and zealous servants.

Fifthly, apply these things to thine own heart,

heart, and read not these Chapters, as matters of historicall discourse; but as if they were so many letters, or epistles sent down from God out of heaven unto thee: for whatsoever is written, is written for our learning, Rom. 15. 4.

Sixthly, reade them therefore with that reverence, as if God himself stood by, and spake these words unto thee, to excite thee to those vertues, to dissuade thee from those vices: assuring thy self, that if such sins (as thou readest there) be found in thee without repentance, the like plagues will fall upon thee: but if thou dost practise the like piety and vertuous deeds, the like blessings shall come unto thee and thine.

In a word, apply all that thou readest in holy Scripture to one of those two heads chiefly; either to confirme thy faith, or to increase thy repentance: for as * *Sustine & abstine*, Beare and forbeare, was the Epitome of a good Philosophers life; so *Crede & resipisce*, Believe and repent, is the whole summe of a true Christians profession. One Chapter thus read with understanding, and meditated with application, will better feed and comfort thy soul, than five read and run over without marking their scope and sense, or making any use thereof to thine own self. If in this manner thou shalt read three Chapters every day: one in the morning, another at noon, and the third at night (reading so many Psalmes in stead of a Chapter, as our Church Liturgie ap-

* Epict. dict.

points for morning and evening prayers thou shalt read over all the *Canonical* [a] *Scriptures* in a yeer, except six Chapters, which thou mayest adde to the taske of the last day of the yeere. The reading of the Bible in order, will help thee the better to understand both the history and scope of the holy Scripture. And as for the [b] *Apocripha*, being but penned by mans spirit, thou maist read them at thy pleasure: but believe them so far as they agree with the Canonicall Scripture, which is indited by the holy Ghost.

But it may be thou wilt say, that thy business will not admit thee so much time as to read every morning a chapter, &c O man, remember that thy life is but short, and that all this business is but for the use of this short life: but salvation or damnation is everlasting. Rise up therefore every morning by so much time the earlier, defraud thy foggie flesh of so much sleep, but rob not thy soul of her food, nor God of his service: and serve the almighty duly, whilest thou hast time and health.

Having thus read thy Chapter, as thou art about to pray, remember, that God is a God of holinesse, whereof he warneth us by repeating so often, [c] *Be ye holy, for I am holy.* And when he devoured with a sudden fire [d] *Nadab* and *Abihu* for offer-

[a] In the canonicall books of the Old Testament are 931. chapters, set distributing the 150. Psalmes into 60. parts, thou shalt find out 841. which being added to 260. the number of the Chapters in the New Testament) will amount to 1101. dividing which by three, into 365. (the number of the dayes of the year) there will remain but six, which thou maist add unto as is prescribed.

[b] Hos viginti duos libros lege, cum Apocryphis vero nihil habeas negotii: his tantum uti ose meditare Scripturas, quas in Ecclesia confidenter legimus. Multo prudentiores te & religiosiores fuerunt Apostoli & primi Episcopi veritatis duces, qui nobis eas tradiderunt. Tu igitur cum sis filius Ecclesiæ non transgrediaris illius terminos: Ac Veteris Testamenti (ut dictum est) viginti duos meditare libros. *Gyrl. Hier. Catech.* 4.

[c] Levit. 11. 24. and 19. 2. and 20. 7. 1 Pet. 1. 15. [d] Levit. 10. 2.

ing

ring unto him incense with strange fire (like those now-adayes, who offer praiers from hearts fraught with the fire of lust and malice) the Lord would give no other reason of his judgements but this, [a] I will be sanctified in them that come neere me. As if he should have said: If I cannot be sanctified *by them* who are my servants, in serving me with that holinesse that they should; I will be sanctified *on them*, by confounding them with my just judgements, which their lewdnesse doth deserve. God therefore cannot abide any wilfull uncleannesse, or filthinesse in them who serve him: insomuch that he commanded the Israelites, that when they were in camp against their enemis, they should digge a hole with a paddle, and cover their excrements: his reason is, [b] For the Lord thy God walketh in the middest of the camp to deliver thee, and to give up thine enemies before thee: therefore thy host shall be holy, that he see no filthy thing in thee, and turn away from thee.

[a] Ver. 2.

[b] Deut. 23, 14.

If he will have men to be so holy in time of war in the field, how much more holinesse expected he at our hands in time of peace in our houses? Therefore saith *Zophar* in *Job*, If thou prepare thine heart, and stretch out thine hand toward God to pray: if iniquity be in thy hand, put it far away, and let no wickednesse dwell in thy tabernacles, *Job* 11. 13, 14. For, as Esay saith, *If there be any uncleannesse in our hands* (that is, any sin whereof we have

have not repented) though we ſtretch out our hands unto him, and make many prayers, the Lord will hide his eyes from us, and will not heare our prayers. *Iſa.* 1. 15. Therefore before thou prayeſt, let God ſee that thy heart is ſorrowfull for thy ſin: and that thy mind is reſolved (through the aſſiſtance of his grace) to amend thy faults. And then having waſhed thy ſelf, and adorned thy body with apparell which beſeemeth thy calling, and the image of God which thou beareſt, ſhut thy chamber doore, and kneele down at thy bed ſide, or ſome other convenient place; and in reverent manner lifting up thy heart, together with thy hands and eies, as in the preſence of God, who ſeeth the inward intention of thy ſoul, offer up unto God, from the alter of a contrite heart, thy prayer as a morning ſacrifice, through the mediation of Chriſt, in theſe or the like words.

A prayer for the morning.

O Moſt mighty and glorious God, full of incomprehenſible power and majeſty, whoſe glory the very heaven of heavens is not able to contain: look down from heaven upon me thine unworthy ſervant, who here proſtrate my ſelf at the footſtoole of thy throne of grace. But look upon me, O Father, through the merits and mediation of Jeſus Chriſt thy beloved Son, *in whom onely thou art well pleaſed.* For of my ſelf I am not worthy to ſtand in thy preſence, or to ſpeak with

my

1 Kings 8. 27.

Pſa. 132. 7.

Heb 4. 16.

Dan. 9. 18.

Matth. 3. 17.

my [a] unclean lips to so holy a God as thou art. For thou knowest that *in* [b] *sin I was conceived* and born, and that I have lived ever since in iniquity: so that I have broken all thy holy commandements by sinfull motions, uncleane [c] thoughts, evill words, and wicked works; omitting many of those duties of piety which thou requirest for thy service, and committing many of those vices which thou (under the penalty of thy displeasure) hast forbidden.

[a] Isa. 6. 5
[b] Psal. 51. 5
[c] Gen 6. 5 Matth. 15 19. & 12 34. Psa. 141. 2 Dan. 9. 10, 11. Levit. 26 14. &c.

[Here thou mayest confesse unto God thy secret sins, which do most burthen thy conscience: with the circumstances of the time, place, person, and manner how it was committed, saying, But more especially, O Lord, I do here with grief of heart confesse unto thee, &c.]

And for these my sins, O Lord, I stand here guilty of thy [d] curse, with all the [e] miseries of this life, and everlasting torments in hell fire, when this wretched life is ended, if thou shouldest deale with me according to my deserts. Yea, Lord, I confesse, that it is thy mercy which endureth for ever, and thy compassion which never failes, that is the cause that I have not been long ago consumed. But with thee, O Lord, there is mercy and plenteous redemption. In the multitude therefore of thy [g] mercy, and confidence in Christs merits, I intreat thy divine majesty, that thou wouldst not [h] enter into judgement with thy servant, neither be extreme to mark what I have

[d] Deut. 7. 26.
Dan 9. 11. Gal. 3. 10.
[e] 1 Esd 9 13.
[f] Psa. 130. 7.
[g] Psa. 5. 7. and 13. 5.
[h] Psalm 143. v. 1.

have hitherto done amisse: for if thou dost; then no flesh can be justified in thy sight, nor any living stand in thy p esence, But be thou mercifull unto me, and [a] wash away all the uncleanneſſe of my sins, with the merits of that precious bloud, which Jesus Christ hath shed for me. And seeing that he hath born the burthen of that [b] curse which was due to my transgressions: O Lord, deliver me from my sins, and from all those judgements which hang over my head, as due unto me for them: And [c] separate them as far from thy presence, as the East is from the West; bury them in the [d] buriall of Christ, that they may never have power to rise up against me, to shame me in this life, or to condemn me in the world which is to come. And I beseech thee, O Lord, not onely to [e] wash away my sins with the bloud of thine immaculate Lambe: but also to purge my heart by thy holy Spirit, from the dross of my naturall corruption: that I may feel thy Spirit more and more killing my sin in the power and practice thereof; so that I may with more [f] freedome of mind, and liberty of will [g] serve thee the everliving God, in righteousneſſe and holineſie this day: And give me grace, that by the direction and assistance of the same thy holy Spirit, I may persevere to be thy faithfull and unfeigned servant unto my lives end; that when this mortall life is ended, I may be made [h] a partaker of immortality and ever-

[a] Ezek. 36 25. 1 Joh. 1. 9.
[b] Gal. 3. 13
[c] Psal. 103. 12
[d] Colos. 2. 12, 13. Ephes 2. 5, 6.
[e] John 3. 1. 29. Psal 51. 7, 10.
[f] Galat. 4. 24, 25
[g] Luke 1. 74, 75.
[h] Matth. 24. 13.

everlasting happinesse in thy heavenly Kingdome. In the mean time, O Lord, whilest it is thy blessed will and pleasure that I may continue to spend and end that small number and remnant of daies, which thou hast appointed for me to live in this vale of misery: [c] *Teach me so to number my dayes, that I may apply my heart unto wisdome.* And as thou dost adde dayes unto my life; so good Lord, I beseech thee, adde repentance and amendment to my daies: that as I grow in years so I may increase in grace and favour with thee, and all thy people. And to this end, give unto me a supply of all those graces which thou knowest to be wanting in me and necessary for me: with an increase of all those good gifts wherewith thou hast already endowed me: that so I may be the better enabled to lead such a godly life, and honest conversation, as that thy Name may thereby be glorified; others may take good example by me, and my soul may more chearfully feed on the [d] peace of a good conscience, and be more repleni shed with the joy of the holy Ghost. And here, O Lord, according to my bounden duty, I give thee most humble and hearty thanks for all those blessings, which of thy goodnesse thou hast bestowed upon me. And namely, for that thou hast of thy free love, according to thine eternall purpose, [e] elected me before the foundation of the world was laid, unto salvation in Jesus Christ:

c Psal. 90. 12.

d Rom. 14. 17.

e Eph 1. 4. Mat. 25. 34.

for

for that thou hast created me in thine
Rom. 8. 8. Mat. 22. 3. Rom. 1. 16 and 16. 5. 26. Pet. 2. 8. 9. Apo. 5. 9. own image: and hast begun to restore that in me, which was lost in our first parents: for that thou hast effectually [b] called me by the working of thy Spirit, in the preaching of the Gospel, and the receiving of thy Sacraments, to the knowledge of thy saving grace, and obedience of thy blessed will: for that thou hast bought and redeemed me with the bloud of thine onely begotten Son, from the torment of hell, and thrall of Satan: for that thou
[c] Rom. 3. 28. Gal. 2. 16. Eph 1. 3. 1 Cor 6. 11 1 Pet. 1. 2. hast by [c] Faith in Christ freely justified me, who am by nature the child of wrath: for that thou hast in good measure sanctified me by thy holy Spirit, and givest me so large a time to repent, together with the means of repentance. I thank thee like-wise, good Lord, for my life, health, wealth, food, raiment, peace, prosperity, and plenty; and for that thou hast preserved me this night from all perills and dangers of body and soul, and hast brought me safe to the beginning of this day. And as thou hast now wakened my body from sleep; so I beseech thee waken my soul from sin and carnall
[d] Eph. 5. 13 security: and as thou hast caused the [d] light of the day to shine in my bodily eyes, so, good Lord, cause the light of thy Word and holy Spirit to illuminate my heart, and give me grace as one of thy
[e] Luke 16. 8. Phil. 2. 15. [e] children of light, to walk in all holy obedience before thy face this day: and that
[f] Act. 24. 16. I may [f] endeavour to keep faith and a

cleare

cleare conscience towards thee, and towards all men, in all my thoughts, words and dealings. And so, good Lord, blesse all my studies and actions, which I shall take in hand this day, as that they may tend to thy glory, the good of others, and the comfort of mine own soul and conscience in that day, when I shall make my finall accounts unto thee for them. Oh my God, keep thy servant that I do no evill unto any man this day: and let it be thy blessed will, not to suffer the Devill, nor his wicked angels, nor any of his evill members, or my malicious enemies, to have any power to do me any hurt or violence. But let the eye of thy holy providence watch over me for good, and not for evill; and command thy holy [a] Angels to pitch their tents round about me, for my defence and safety in my going out, and comming in, as thou hast promised they should do about them that fear thy Name. For into thy [b] hands, O Father, I do here commend my soul and body, my actions, and all that ever I have, to be guided, defended, and protected by thee: being assured, that whatsoever thou takest into thy custody, cannot perish, nor suffer any hurt or harme. And if at any time this day, I shall through frailty forget thee; yet, Lord, I beseech thee, do thou in mercy remember me. And I pray not unto thee, O Father, for my self alone, but I beseech thee also be merciful unto thy whole Church,

[a] Psal. 34. 7. and 91 11.

[b] Psal. 31. 5. Luke 23. 46.

Church, and chosen people, wheresoever they live upon the face of the earth. Defend them from the rage and tyranny of the Devill, the World, and Antichrist. Give thy Gospel a free and a joyfull passage through the world, for the conversion of those, who belong to thine election and Kingdome.

Blesse the Churches and Kingdomes wherein we live, with the continuance of peace, justice, and true religion. Defend the Kings Majesty from all his enemies, and grant him a long life, in health and all happinesse, to reign over us. Blesse our gracious Queen *Mary*, Prince *Charles*, and the rest of the royal progeny: increase in them all heroicall gifts and spirituall graces, which may make them fit for those places for which thou hast ordained them. Direct all the Nobility, Bishops, Ministers, and Magistrates of this Church and Common-wealth, to govern the Commons in true religion, justice, obedience, and tranquility. Be mercifull unto all the brethren which fear thee, and call upon thy Name. And comfort as many among them as are sick and comfortlesse in body or mind: especially, be favourable to all such as suffer any trouble or persecution for the testimony of thy truth, and holy Gospel, and give them a gracious deliverance out of all their troubles, which way it shall seem best to thy wisdome: for the glory of thy Name, the further enlarging of the truth, and the more ample increase of their

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own comfort and consolation. Hasten thy comming, O blessed Saviour, and end these sinfull dayes. And give me grace, that like a wise Virgin I may be prepared with oyle in my lamp, to meet thee the sweet Bridegroom of my soul, at thy comming, whether it be by the day of death, or of judgement. And then Lord Jesus come when thou wilt: even Lord Jesus, com quickly. These and all other graces, which thou knowest needfull and necessary for me this day and evermore, I humbly begge and crave at thy hands, O Father, giving thee thy glory, in that forme of prayer which Christ himself hath taught me to say unto thee:

Our Father which art in Heaven, Hallowed be thy name, &c.

Meditations to stirre us up to morning prayer.

IF when thou art about to pray, Satan shall suggest that thy prayers are too long, and that therefore it were better either to omit prayers, or else to cut them shorter: meditate, that prayer is thy [a] spirituall sacrifice wherewith God is well pleased: and therefore it is so displeasing to the Devill, and so irksome to thy flesh. Bend therefore thy affections (will they, nill they) to so holy an exercise: assuring thy self, that it doth by so much the more please God, by how much the more it is unpleasing to thy flesh.

[a] Heb 13. 15, 16.

2. For-

2. Forget not how the holy Ghost puts it down as a speciall note of reprobates; [a] They call not upon the Lord: They call not upon God. And when *Eliphaz* supposed that *Job* had cast off the feare of God, and that God had cast *Job* out of his favour; he charged him, that he restrained prayer before God, *Job* 15. 4 making that a sure note of the one, and a sufficient cause of the other. On the other side, that God had promised, that whosoever call on his name, shall be saved. It is certaine, that he who maketh no conscience of the duty of prayer, hath no grace of the holy Spirit in him. For the Spirit of Grace and of Prayer are one, and therefore Grace and Prayer go together. But he that can from a penitent heart (morning and evening) pray unto God, it is sure that he hath his measure of grace in this world, and he shall have his portion of glory in the life which is to come.

[a] Psal. 14. 4. & 53. 4.

3. Remember, that as loathing of meat, and painfulnesse of speaking, are two symptomes of a sick body; so irksomnesse of praying, when thou talkest with God, and carelesnesse in hearing, when God by his Word speakes unto thee, are two sure signes of a sick soul.

4. Call to mind the zealous devotion of the Christians in the Primitive Church, who spent many whole nights and vigils in watching and praying for the forgivenesse of their sins; and that they might be found ready at the comming of Christ.

And

And how that David was not content [a] *to pray at morning, at evening, and at noon*; but he would also *rise up at mid-night, to pray unto God.* And if Christ did chide his Disciples, because they would not watch with him on houre in praying, what chiding dost thou deserve, who thinkest it too long to continue in prayer but one quarter of an houre? If thou hast spent divers houres in seeing a vain mask or a play: yea, whole dayes and nights in carding and dicing, to please thy flesh; be ashamed to think a prayer of a quarter of an houre long, to be too long an exercise for the service of God.

[a] Psal. 15. 16, 17. and 67. 6.

5. Consider, that if the Papists in their blind superstition, do in an unknown, and therefore [b] un-edifying tongue (fit onely for the children of [c] mysticall Babylon) mutter over upon their [d] Beads, every morning and evening, so many scores of *Ave Maries*, *Pater-nosters*, and idolatrous Prayers: how shall they, in their superstitious devotion rise up in judgement against thee, professing thy self to be a true worshipper of Christ? If that thou thinkest these prayers to be too long a taske, being shorter for quantity than theirs but far more profitable for quality, tending onely to Gods glory, and thy good; and so compiled of Scripture phrase, as that thou mayest speak to God, as well in his own holy words, as in thine own native language: Be ashamed, that Papists in their superstitious worshipping of

[b] 1 Cor. 14. 13. and 16. 26, 27.
[c] Genes. 11. 7, 9. Apo. 27 5.
[d] A Superstition. Qui filo incertis numerant sua murmura baccis. *Mant. Alphons. lib.* 4.

of creatures, should shew themselves more devout than thou, in the sincere worshipping of the true & onely God? and indeed a prayer in private devotion should be z *one continued speech*, rather than *many broken fragments*.

z Vox continuata, non concisa & rupta, ut battologia vitetur. Per. de num. vat. conc. cap. 10.

6 Lastly, when such thoughts come into thy head, either to keep thee from prayer, or to distract thee in praying, remember that those are the fowls which the evil one sends to devour the good seed, and the carkasses of thy spirituall sacrifices; but endeavour with *Abraham*, to drive them away, Gen. 15. 11. Yet notwithstanding, if thou perceivest at some times, that thy spirits are dull, and thy mind not apt for prayer and holy devotion: strive not too much for that time, but humbling thy self at the sense of thy infirmity and dulnesse, knowing that God accepteth the willing mind (though it be oppressed with the heavinesse of the flesh) endeavour the next time to recompense this dulnesse, by redoubling thy zeal, and for the time present commend thy soul to God in this or the like short prayer.

Another short morning prayer.

O Most gracious God and mercifull Father, I thine unworthy servant do here acknowledge, that as I have been born in sin, so I have lived in iniquity, and broken every one of thy commandments, in thought, word, and deed; following the desire

desires of mine own will, and lusts of my flesh, not caring to be governed by thy holy Word and Spirit: and therefore I have justly deserved all shame and misery in this life, and everlasting condemnation in hell fire, if thou shouldest but deal with me according to thy justice, and my desert. Wherefore, O heavenly Father, I beseech thee (for thy Son Jesus Christ his sake, and for the merits of that bitter death, and bloudy passion, which I believe that he hath suffered for me) that thou wouldest pardon and forgive unto me all my sins, and deliver me from the shame and vengeance which is due unto me for them. And send thy holy Spirit into my heart, which may assure me, that thou art my Father, and that I am thy childe, and that thou lovest me with an unchangeable love: and let the same thy good Spirit lead me in thy truth, and crucifie in me more and more all worldly and carnall lusts, that my sin may more and more die in me, and that I may serve thee in unfeigned righteousnesse and holinesse this day, and all the daies of my life: that when this mortall life is ended, I may (through thy mercy in Christ) be made a partaker of everlasting glory in thy heavenly Kingdome. And here, O Lord, from the bottome of my heart I thank thee for all thy blessings which thou hast bestowed upon my soul and body: for electing me in thy love, redeeming me by thy Son, sanctifying me by thy Spirit, and preserving

me

me from my youth up, untill this present day & houre, by thy most gracious providence.

I thank thee most specially, for that thou hast defended me this night from all perils and dangers, and hast brought me safe to the beginning of this day. And now (good Lord) I beseech thee, keep me this day from all evill that may hurt me, and from falling into any grosse sin that should offend thee. Set thy feare before mine eyes, and let thy Spirit so rule my heart, that all that I shall think, do, or speak this day, may tend to thy glory, the good of others, and the peace of mine own conscience. And to this end, I commend my self and all my wayes and actions, together with all that do belong unto me, unto thy gracious direction & protection, praying thee to keep both them and me from all evill, and to give a blessing to all our honest labours and endeavours. Defend thy whole Church from the tyranny of the world, and of Antichrist: Preserve our gracious King from all conspiracies and treasons: grant him a long and prosperous reign over us. Blesse our gracious Queen *Mary*, Prince *Charles*, and the rest of the royal progeny: endue them with thy grace, and defend them from all evill. Blesse all our Ministers and Magistrates with those graces and gifts, which thou knowest necessary for their places: be favourable to all that fear thee, and tremble at thy judgements: comfort all those that are sick and com-

comfortlesse. Lord, keep me in a continuall readinesse by faith and repentance for my last end: that whether I live or die, I may be found thine own, to thine eternall glory, and mine everlasting salvation, through Jesus Christ my onely Saviour. In whose blessed name I begge these mercies at thy hands, and give thee thy praise and glory, in that prayer which he hath sanctified with his own lips, saying, *Our Father which art in heaven, &c.*

Further meditations to stirre us up to prayer in the morning.

THink not any business or hast (though never so great) a sufficient excuse to omit prayer in the morning: but meditate,

1. That the greater thy businesse is, by so much the more need thou hast to pray for Gods good speed and blessing thereon; seeing it is certain that nothing can prosper without his blessing.

2. That many a man when he thought himself surest, hath been soonest crossed; so mayest thou.

3. That many a man hath gone out of his doore, and never come in again. Many a man who rose well and lively in the morning, hath been seen dead man ere night. So may it befall thee. And if thou be so carefull (before thou goest abroad) to drink, to fence thy body from ill airs; how much more carefull shouldest thou be to pray, to preserve thy soul from evill temptations?

a Quem dies vidit veniens superbum, Hunc dies vidit fugiens jacentem. *Senec.* Nescis quid vesper serus vehat. *Virro.*

4. That the time ſpent in prayer never hindereth, but furthereth and proſpereth a mans journey and buſineſſe.

5. That in going abroad into the world, thou goeſt into a forreſt full of unknown dangers: where thou ſhalt meet many brias to teare thy good name, many ſnares to trap thy life, and many hunters to devoure thy ſoul. It is a field of pleaſant graſſe, but full of poyſonous Serpents. Adventure not therefore to go naked among theſe briars, till thou haſt prayed Chriſt to cloath thee with his righteouſneſſe, nor to paſſe through theſe ſnares and ambuſhments, till thou haſt prayed for Gods providence to be thy guide, nor to walk barefoot through this ſnaky field, (*having thy feet ſhod with the preparation of the Goſpel of peace*) thou haſt prayed to have ſtill the brazen Serpent in the eyes of thy faith, that ſo if thou commeſt not home holier, thou mayeſt be ſure not to return worſer, than when thou wenteſt out of doore.

Therefore, though thy haſt be never ſo much, or thy buſineſſe never ſo great; yet go not about it, nor out of thy doores, till thou haſt at leaſt uſed this or the like ſhort prayer.

A briefe prayer for the morning.

O Mercifull Father, for Jeſus Chriſt his ſake I beſeech thee, forgive me all my known and ſecret ſins, which in thought, word, or deed I have committed againſt thy divine majeſty. And deliver me from all

those judgements which are due unto me for them; and sanctifie my heart with thy holy Spirit, that I may henceforth lead a more godly and religious life. And here (O Lord (I praise thy holy name, for that thou hast refreshed me this night with moderate sleep and rest. I beseech thee likewise defend me this day from all perils and dangers of body and soul. And to this end, I commend my self and all my actions unto thy blessed protection and government; beseeching thee, that whether I live or die, I may live and die to thy glory, and the salvation of my poor soul; which thou hast bought with thy precious bloud. Blesse me therfore, O Lord, in my going out, and comming in; and grant, that whatsoever I shall think, speak, or take in hand this day, may tend to the glory of thy name, the good of others, and the comfort of mine own conscience, when I shall come to make before thee my last accounts. Grant this, O heavenly Father, for Jesus Christ thy Sons sake: in whose blessed name I give thee thy glory, and beg at thy hands all other graces which thou seest to be needfull for me this day and ever, in that prayer which Christ himself hath taught me, saying: *Our Father which art in heaven, &c.*

Meditations directing a Christian how he may walk all the day with God, like Enoch.

HAving thus begun, keep all the day after as diligent a watch as thou canst o-

ver all thy thoughts, words, and actions: which thou mayest easily do, by craving the assistance of Gods holy Spirit, and observing these few rules.

First, for thy thoughts.

1 BE carefull to suppresse every sin in the first motion. Dash Babylons children (whilest they are young) against the stones. Tread betimes the Cockatrice egge, lest it breake out into a Serpent. Let sin be to thy heart a stranger, not a home-dweller. Take heed of falling oft into the same sin, lest the custome of sinning take away the conscience of sin, and then shalt thou waxe so impudently wicked, that thou wilt neither fear God, nor reverence man.

2. Suffer not thy mind to feed it self upon any imagination, which is either unpossible for thee to do, or unprofitable if it be done: but rather think of the worlds vanity, to contemn it; of death, to expect it; of judgement, to avoid it: of hell, to escape it; and of heaven, to desire it.

3. Desire not to fulfill thy mind in all things; but learn to deny thy selfe those desires (though never so pleasing to thy nature) which being attained, will draw either scandall on thy religion, or hatred to thy person. Consider in every thing the end, before thou attempt the action.

4. Labour daily more and more to see thine own misery, through unbelief, self-love, and wilfull breaches of Gods Law, and the necessity of Gods mercy, through the

merits of Christs passion, to be such, that if thou wert demanded, What is the vilest creature upon earth? thy conscience may answer, Mine own self, by reason of my great sins: And that if on the other side thou wert asked, What thou esteemest to be the most precious thing in the world? Thy heart might answer, One drop of Christs bloud to wash away my sins. And as thou tendereſt the salvation of thy soul, live not in any wilfull filthineſſe. For true faith, and the purpose of sinning, can never stand together.

5. Approve thy self to be a true servant of Christ, not only in thy generall calling, as in the frequent use of the Word and Sacraments; but also in thy particular, in making conscience to eschew every known sin, and to obey God in every one of his commandements: like *Josias*, who *turned to God with all his heart, according to all the Law of Moses*, 2 King. 23. 25. And *Zachary* and *Elizabeth*, who *walked in all the commandements of God without reproof*. But if at any time, through frailty, thou slippest into any sin, lie not in it, but speedily rise out of it by unfeigned repentance; praying for pardon, till thy conscience be pacified, thy hatred of sin increased, and thy proof of amendment confirmed.

6. Beware of affecting popularity by adulation: the end never proves good. And though attained by due desert, yet manage it wisely, lest it prove more dangerous than

contempt. For States desire but to keep down whom they contemne for their unworthinesse, but to cut off whom they envy for their greatnesse. He therefore is truly prudent, who (considering the premises) neither affecteth nor neglecteth popularity. But in any wise take heed of harbouring a [a] discontented minde: for it may worke thee more wo, than thou art aware of. It is a speciall mercy, in the multitude of so many blessings as thou dost enjoy, to have some crosses. God gives thee many blessings, lest through want (being his child) thou shouldest despaire: and he sends thee some crosses, lest by too much prosperity (playing the fool) thou shouldest presume. Many who have mounted to great dignities, would have contented themselves with [b] meaner, had they known their [c] great dangers. And therefore desire competency rather than eminency. And in all thy will, have ever an eye to Gods will, lest thy self-action turnes to thine own destruction. Happy the man, who in his short life is least known of the world, so that he doth truly know God, and himself: Whatsoever crosse therefore thou hast to discontent thee, remember that it is lesse than thy sins have deserved. Count therefore Christ thy chief joy, and sin thy greatest grief: estimate no want to the want of grace, nor any losse to the losse of Gods favour; and then the discontment for outward means shall the lesse perplex thy inward mind. And as oft as Satan shall offer any motion of

[a] Socrates in forum egressus, Quum multis ego (inquit) non egeo: Non est ergo pauper qui caret, sed qui eger.

[b] Dimidius plus toto. *Hes.*

[c] Ferunt summos fulmina montes, *Hor.* Tangunt magnos trifida fata deos. *Ovid.* Λάθε βιώσας Qui notus nimis omnibus, ignotus moritur sibi, *Sen.*

of discontentment to thy mind, remember S. *Pauls* admonition: [a] Wee brought nothing into this world, and it is certain, that we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtfull lusts, which drown men in destruction and perdition, 1 *Tim.* 6 7, 8, 9. *Pray therefore with wise* Agur: O Lord, give me neither [b] poverty nor riches, feed me with food convenient for me, lest I be to full and deny thee, and say, Who is the Lord? or lest I be poore and steale, and take the name of my God in vain, *Prover.* 30. 8, 9.

7. Bestow no more thought upon worldly things than thou neds must for the discharge of thy place, and the maintenance of thine estate; but still let thy care be greater for heavenly than earthly things: and be more grieved for a dishonour done to God, than for an injury offered to thy self. But if any private injury be offered unto thee, bear it, as a Christian, with patience. Never was an innocent man wronged, but if patiently he bare his crosse, he [c] overcame in the end. But thy good name in the mean while is wounded. Beare that also with patience: for he that at the last day will give thy body a resurrection, will assure in his good time grant a resurrection to thy good name. If impatiently thou fretteſt and vexeſt at thy wrongs, the hurt which thou doſt thy self, is more than that

[a] Insaniæ damnandæ sunt, qui tam multa tam anxiè congerunt, quum sit tam paucis opus, *Vives.*

[b] Vivitur exiguo melius, *Claud.*

[c] Nobile vincendi genus est patentia: vincit qui patitur; si vis vincere, discepati. Optima injuriæ ultio est oblivio, efficit enim ut animum curet, nec magis lædit quàm si facta non esset.

which thine enemy can do unto thee. Neither canst thou more rejoyce him, than to heare that it throughly vexeth thee. But if thou canst shew patience on earth, God will shew himself just from heaven. Pray for him; for if thou be a good man thy self, thou canst not but rejoyce if thou shouldest see thy worst enemy to become a good man too. But if he still continueth in his malice, and increaseth in his mischief, give thou thy self unto prayer; committing thy self, and commending thy cause unto the righteous Judge of heaven and earth: saying with * Jeremy, Lord of hosts, that judgest righteously, and triest the reins and the heart: vengeance is thine, and unto thee have I opened my cause: In the meane while, wait (with David) on the Lord: Be of good courage, and he shall comfort thine heart.

* Jer. 11. 20.

8. The more others [a] commend thee for an excellent act, be thou the more humble in thy own thoughts Affect not the vaine praises of men: the blessed Virgin was troubled, when she was truly praised of an Angel, They shall be praised of Angels in heaven, who have eschewed the praises of men on earth. Neither needest thou praise thy self: deale but uprightly, others will do that for thee. Be not thou curious to know other mens doings, but rather be carefull that no man know any ill dealings by thee.

[a] Ne verbis quid scis ostentes; sed rebus ostende te scire.

9. Esteem no sin little: for the curse of God is due to the least; and the least would have

have damned thee, had not the Son of God died for thee. Bewaile therefore the misery of thine own estate: and as occasion is ministred, mourn for the iniquity of the time, pray to God to amend it, and be not thou one of them that make it worse.

10. Lastly, think often of the [a] shortnesse of thy life, and certainty of death; and wish rather a good life than a long. For as on day of mans life is to be preferred before the longest age of a Stag, or Raven; so one day spent religiously, is to be higher valued, than a mans [b] whole life that is consumed in profanenesse.

Cast over therefore once every day the number of thy daies, by substracting those that are past (as being vanished like yester-nights dreame) contracting them that are to come (sith the one half must be slept out, the rest made uncomfortable by the troubles of the world, thine own sicknes, and the death of friends) counting [c] onely the present day thine; which spend as if thou wert to spend no more.

[a] Heu fugiunt fræno non remorante dies. Psal. 90. 10, 65. Non quàm diù, sed quàm benè

[b] Fuit, non vixit, *Sen.* Non refert quanta sit vitæ diuturnitas, sed qualis administratio, *Vives.* Tota vita dies unus, ut mirum sit homines non exsatiari iisdem toriis tot dedeuntibus.

[c] Non potest præsentem diem recte vivere is, qui se non eam quasi ultimam victurum esse cogitat.

Secondly, for thy words.

1. REmember, that thou must answer for every idle word; that in multiloquie the wisest man shall overshoot himself. Avoid therefore all tedious and idle talke whereof seldome ariseth comfort many times [d] repentance: especially beware of rash answers, when the tongue out-runs the mind. The word was thine whilest thou keptst it in: it is [e] anothers as soon as it

[d] Dixisse sæpe pœnituit, tacuisse vero nunquam

it is out. O the shame, when a mans own tongue shall be produced a witnesse, to the confusion of his own face!

Let then thy words be few, but [a] advised: fore-think whether that which thou art to speak be fit to be spoken: affirme no more than what thou knowest to be true; and be rather [b] silent, than speak to anill or to no purpose.

2. Let thy heart and tongue ever go together in honesty and truth: hate dissembling and lying in another, detest it in thy self, or God will detest thee for it: for he hateth a liar, and his father the Devill alike. And if once thou be [c] discovered to make no conscience of lying, no man will believe thee when thou speakest a truth, more credit will be given to thy word, than to a liars oath. Great is the possession which Satan hath in those, who are so accustomed to lying, that they will lye, though they get nothing by it themselves, nor are not compelled unto it by others. [d] Let not thine anger remain, when thou seest the cause removed; and ever distinguish betwixt him that offendeth of infirmity (or against his will) & him who offendeth maliciously, and of set purpose: let the one have pity, the other justice.

3. Keep thy speech as clean from all obscenity, as thou wouldest thy meat from poyson: and let thy talk be gracious, that he that heares thee, may grow [e] better by thee: and be evermore earnest, when thou speakest of religion, than when thou talkest of worldly matters. If

a Nefcit pœniten. da loqui, qui profe renda prius fuo tradidit examini. Caſſ. lib. 10. Ep. 4.

b Conſultius eſt tacere, quam inepte loqui.

c Si mendacem te norint, nemo tibi credet, etiamſi affirmes veriſſima. Ariſt.

d Odi tanquam immaturos.

e Pii eſt alios reddere pios.

If thou perceiveſt that thou haſt erred, perſevere not in thine errour: [a] rejoyce to find the truth, and magnifie it. Study therefore three things eſpecially: to *underſtand well*, to *ſay well*, and to *do well*.

[a] Si vero audias, lentio protinus reverere illique tanquam divinæ assurgito.

And when thou meeteſt with Gods children, be ſure to make ſome holy advantage by them; learn of them all the good that thou canſt, and communicate with them all the good thing; that thou knoweſt. The more good thou teacheſt others, the more will God ſtill miniſter unto thee. For as the gifts of men, by much uſing do periſh and decreaſe; ſo the gifts of God by much uſing, do the more grow & increaſe; like the widows pitcher of oile, which the more it powred to fill other veſſels, the more it was ſtill repleniſhed in it ſelf.

4. Beware, that you believe not all that is told you, and that you tell not all that you heare: for if you do, you ſhall not long enjoy true friends, nor ever want great troubles. Therefore in accuſations, be firſt aſſured of the truth, then cenſure. And as thou tendereſt the reputation of an honeſt heart, never let malice in hatred, make thee to [b] reveale that which love in friendſhip bound thee a long time to conceale. But for feare of ſuch after-claps, obſerve two things.

[b] Arcanum tibi creditum ſi, delius cuſtodi, quam depoſitam pecuniam.

Firſt, though thou haſt many acquaintance, yet make not any thy familiar friend, but he that truely [c] fears God. Such a one thou never needeſt to fear: for though you ſhould in ſome particulars fall out, yet

[c] Vera amicitia tantummodò eſt inter bonos: mali nec inter ſe amici ſunt, nec cum bonis.

yet Christian love, the maine ground of your friendship, will never fall away, and the feare of God will never suffer him to do thee any villany.

Secondly, do nothing in the sight of a [a] civill friend, for which thou canst not be safe, unless it be concealed: nor any thing for which (if just cause be offered) thou needest feare him, if he prove thine unjust enemy. If thou hast done any thing amiss, aske God forgivenesse, and perswade thy self rather than thy friend, to [b] keep thine own counsell. For be assured, that what friendship soever is grounded upon any other cause than true religion; if ever that cause faile, the friendship falleth off: And the rather, because that as God breeds among men, Truth, Peace, and [c] Amity, that we should live to doe one another good; so the Devill daily soweth falshood, discord, and enmity, to cause (if he can) the dearest friends to devoure one another.

5. Make not a jest of another mans [d] infirmity: remember thine own. Abhorre the frothy wit of a filthy nature, whose brains having once conceived an odde scoffe, his mind travells (as a woman with child) till he be delivered of it. Yea, he had rather lose his best friend, than his worst jest. But if thou be disposed to be merry, have a speciall care to three things:

First, that thy mirth be not against Religion.

Secondly, that it be not against Charity.

Thirdly, that it be not against Chastity.

and

[a] Civilem amicum sic habeas, ut putes posse inimicum fieri.

[b] Quod tacere vis, prius ipse taceas.

[c] Bellum non est hominum, sed (quod verbum sonat) belluarum, & vitiis non hominibus gerendum.

[d] Irridere pium, nefas: impium, inhumanum, hominem, inhumanum. Nemo videtur sibi tam vilis, ut irrideri mereatur.

and then be as merry as thou canst, [a] *onely in the Lord.*

[a] Phil. 4.

6. Rejoyce not at the fall of thine enemy, for thou knowest not what shall be the manner of thine own end. But be more [b] glad to see the worst mans amendment, than his punishment. Hate no man, for feare lest Christ loves him, who will not take it well, that thou shouldest hate whom he loveth. Christ loved thee when thou wast his enemy: by the merits therefore of his bloud, he requireth thee for his sake to love thine enemy. Deny him (being a Christian) if thou darest. He asketh but forgivenes for forgivenes: the forgivenesse of an hundred pence for the forgivenesse of ten thousand talents. The threescore hundred thousand crownes for ten crownes: Petty forgivenesse of man, for the infinite forgivenesse of Almighty God. Though thou thinkest thine enemy unworthy to be forgiven; yet Christ is worthy to be obeyed.

[b] *Valentinus Imp.* Cum supplicio mortis a. liquis afficiendus esset, aiebat, se malle ad vitam revocare. Crudelis animi est, alienis malis gaudere, & non misereri communem naturam.

7. When the glory of God, or good of thy neighbour doth require it, speak the truth, and feare not the face of man. The frown of a Prince may sometimes be the favour of God. Neither shall [c] flattery still hold in credit, nor truth alway continue in disgrace.

[c] Nec mendacii utilitas est diuturna, nec veritatis damnum diu nocet.

8. Ever think him a true friend, who tells thee secretly and plainly of thy faults. He that seeth thee offend, & tels thee not of thy fault, either flatters thee for favour, or dares not displease thee for feare. Miserable

is

is his case, who when he needs, hath none to admonish him. Reprehension, be it just, be it unjust, come it from the mouth of a friend, or of a foe, it never doth a wise man harm. For if it be true, thou hast a warning to amend; if it be false, thou hast a caveat what to avoid. So every way it [a] makes a wise man better, or warier. But if thou canst not endure to be [b] reprehended, do then nothing worthy of reprehension.

[a] Reprehensio semper vel meliores, vel cautiores nos reddit.

[b] Si reprehendi ægrè, reprehendenda ne feceris.

9. Speak not of God, but with feare and reverence, and as in his sight and hearing. For seeing we are not worthy to use his holy [c] Name in our mouths, much lesse ought we to abuse it vainly in our talke. But ordinarily to use it in vain, rash, or false oaths, is an undoubted signe of a soul that never truly feared God. Pray therefore with *David*, when thou art to speak of any matter that may move passion: [*] Set a watch, O Lord, before my mouth, and keep the doore of my lips.

[c] Qui facile in seriis jurat, in jocis jurabit: qui in jocis, & in mendacio, *Vives.*

[*] Psalm 141. 3.

10. Lastly, in [d] praising, be discreet; in saluting, courteous; in admonishing, friendly; in forgiving, mercifull; in promising, faithfull; and bountifull in recompensing good service: making not the rewards of vertue, gifts of favour.

[d] Affabilitas & comitas sunt nullius impendii, amicitias tamen magnas conglutinant exhibita, dissolvunt prætermissa.

Thirdly, for thy actions.

1 DO no evill though thou mightest: for God will not suffer the least sin (without bitter repentance) to escape unpunished. Leave not undone any good that thou canst: but do nothing without a calling.

ling, nor any thing in thy calling, till thou haſt firſt taken counſell at Gods Word of the lawfulneſſe thereof, and prayed for his bleſſing upon thy endeavour; and then do it in the name of God with cheerfullneſſe of heart, committing the ſucceſſe unto him; in whoſe power it is to bleſſe with his grace whatſoever buſineſſe is intended to his glory.

2. When thou art tempted to do an evill work, remember that * Satan is where his buſineſſe is. Let not the child of God be the inſtrument of ſo baſe a ſlave; hate the work, if thou abhorreſt the authour. Aske thy conſcience theſe two queſtions: Would I have another to do this unto me? What ſhall I anſwer Chriſt in the day of my accounts, if contrary to my knowledge and conſcience, I ſhall do this wickedneſs, and ſin againſt him? And remember with *Joſeph*, that though no man ſeeth, yet God ſeeth all. Flie therefore (with *Joſeph*) from all ſins, as well thoſe which are ſecret in the ſight of God, as thoſe that are manifeſt in the eyes of men. For God, as he is juſt, without ſpeedy repentance, will bring thy ſecret ſins, as he did *Davids*, to the open light, before all Iſrael, and before the Sun, 2 Sam. 12. 12. Be therefore as much afraid of ſecret ſins, as of open ſhame. And ſo avoid all in generall, as that thou doſt not allow to thy ſelf any one particular or darling ſin, which the corruption of thy nature could beſt agree withall: For the crafty Devill can hold a mans ſoul as faſt by

* 1 Cor. 7. 5. Imminet ſemper occaſioni ſuæ Diabolus, *Greg.*

by one as by many sins; and faster by that one which doth please thee, than by all those which begin to be abominable unto thee. And as thou desirest to avoid a sin, so be carefull to shun the [a] occasion.

[a] Omnis peccandi occasio vitanda est, nam qui amat periculum peribit in illo.

3. In effecting good actions, which are within the compasse of thy calling, d struct not Gods providence though thou see the means either wanting or weak. And if means do offer themselves, be sure that they be lawfull; and having gotten lawfull means, take heed that thou relie not more upon them, than upon God himself. Labour in a lawfull calling, is Gods ordinary means by which he b.etseth his children with outward things. Pray therefore for Gods blessings upon his own means. In earthly business bear an heavenly mind: do thou thy best endeavour, and commit the whole successe to the fore-ordaining wisdome of almighty God. Never think to thrive by those means which God hath accursed. That will not in the end prove gain, which is gotten with the loss of thy soul. In all therefore, both actions and means, endeavour with *Paul* to have *always a clear conscience towards God, and towards men*, Acts 24. 16.

[b] Nic murus aheneus esto, Nil conscire sibi, nulla pallescere culpa, Hor.

Look to your selves what conscience ye have:
For conscience shall damne, and conscience shall save.

4. Love all good things for Gods sake; but God for his own sake. Whilest thou holdest God thy friend, thou needest not fear

fear who is thine enemy; for either God will make thine enemy to become thy friend, or will bridle him that he cannot hurt thee. No man is overthrown by his enemy, unless that first his sin hath prevailed over him, and God hath left him to himself. He that would therefore be safe from the fear of his enemies, and live still in the favour of his God, let him redeem the folly of the time past with serious repentance, look to the time present with religious diligence, and take heed to the time to come with carefull providence.

5. Give every man the honour due to his place, but honour a man more for his goodness than for his greatness. And of whomsoever thou hast received a benefit, unto him (as God shall enable thee) remember to be thankfull. Acknowledge it lovingly unto men, and pray for him heartily unto God, and count every blessing received from God, as a pledge of his eternall love, and a spurre to a godly life.

6. Be not proud for any externall worldly goods, nor for any internall spirituall gifts. Not for externall goods, because that as they came lately, so they will shortly be gone again: their loss therefore is the less to be grieved at. Not for any internall gifts: for as God gave them, so will he likewise take them away, if (forgetting the giver) thou shalt abuse his gifts, to puffe up thine heart, with a pride of thine one worth; and contemne others, for whose good almighty God bestowed

those

those gifts upon thee. Hast thou any one vertue that moves thee to be selfe-conceited? thou hast twenty vices, that may better vilifie thee in thine own eyes. Be the same in the [a] sight of God, who beholds thy heart, that thou seemest to be in the eies of men, that see thy face. Content not thy self with an [b] outward good name, when thy conscience shall inwardly tell thee, it is undeserved, and therefore none of thine. A deserved good name for any thing but for godlinesse, lasts little, & is lesse worth. In all the holy Scriptures I never read of an hypocrites repentance: and no wonder; for whereas after sin, conversion is left as a means to cure all other sinners: what meanes remains to recover him, who hath converted conversion it self into sin? Woe therefore unto the soul that is not, and yet still seemeth religious.

[a] Tu recte vives, si cures esse quod audes. Hor. Ep. ad Quint.

[b] Nil juvat bonum nomen reclamante conscientia.

7. Mark the fearfull ends of notorious evill men, to abhorre their wicked actions: mark the life of the godly, that thou mayest imitate it, and his blessed end, that it may comfort thee. Obey thy betters, observe the wise, accompany the honest, and love the religious. And seeing the corrupt nature of man is prone to hypocrisie, beware that thou use not the exercise of religion, as matters of course and customs without care and conscience to grow more holy and devout thereby. Observe therefore how by the continuall use of Gods means, thou feelest thy speciall corruptions weakened, and thy sanctification more

and

and more increased; and make no more shew of holinesse outwardly to the world, than thou hast in the sight of God inwardly in thine heart.

8. Endeavour to rule those who live under thine authority, rather by love than by feare: for to rule by [a] love is easie and safe, but tyranny is ever accompanied with care and [b] terrour. Oppression will force the oppressed to take any advantage to shake off the yoke that they are not able to bear: neither will Gods justice suffer the sway that is grounded on tyranny long to continue. Remember, that though by humane ordinance they serve thee; yet by a more peculiar right they are Gods servants. Yea, now being Christians, not as thy [c] servants, but above servants, [d] brethren beloved in the Lord. Rule therefore over Christians (being a Christian) in love and mercy, like Christ thy Master.

9. Remember, that of all actions none makes a Magistrate more like God, (whose Vice-gerent he is) than in doing justice justly: for the due execution whereof.

First, have ever an open eare to the just complaints of unjust dealings.

Secondly, so lend one eare to the accuser: as that thou keep the other for the accused for he that decreeth for either part, before both be heard, the decree may be [f] just, but himself is unjust.

Thirdly, in hearing both parts, encline not to the right hand of action, or to the left of hatred: as to believe arguments of per-

[a] Ama & impera, Blando vis latet imperio, *Anselm.*

[b] Qui terret, plus ille timet: sors illa Tyranno Convenit. *Claud. de instit. prin.* Phil. 16. [d] 1 Cor. 9 5.

[c] Si *Pericles* quoties chlamidem indueret, apud se dicere consuevit, Attende *Pericles*, quod gestaturus es imperium in liberos Atenienses, *Plut. in Apoph.* Quanto magis tu, quoties authoritatem exerciturus es, apud teipsum dicere debueres, Memento homo, quod imperium geris in liberatos Christianos.

[f] Qui statuit aliquid, parte inaudita altera, æquum licet statuerit, haud æquus fuit. *Senec. in Med.*

perſwaſion for a friend, before argument concluding for a foe.

Fourthly, deny no juſtice, which is * *Regia menſura*, to the meaneſt ſubject: but let the cauſe of the poore and needy come in equall ballance with the rich and mighty. If thou perceiveſt on the one ſide in a cauſe, the high hills of cunning advantage, powerfull combination, and violent perſecution; and on the other ſide, the low vallies of poverty, ſimplicity, and deſolation: prepare thy way (as God doth) to judgement, by raiſing vallies, and taking down hills, equalling inequality: that ſo thou mayeſt lay the foundation of thy ſentence upon an even ground. In matters of right and wrong, betwixt party and party, let thy conſcience be carefull, rather *Jus dicere*, to pronounce the law that is made *ſecundum allegata & probata*; rather than *jus dare*, to make a law of thine own, upon the authority of *Sic volo, ſic jubeo*, fearing that fearfull malediction, *a curſed be he that removeth his neighbours land-marke*: in trialls of life and death, let Judges, like *Elohim*, *in juſtice b remember mercy*, and ſo caſt the ſevere eye of juſtice upon the fact, as that they look with the pitifull eye of mercy upon the malefactor, wreſting the favour of law, to the favour of life, where grace promiſeth amendment: but if juſtice requireth that c *one*, rather than unity muſt periſh, and that a *rotten member* muſt be * cut off, to ſave the whole body from putri-

* Judicious Sir Fr. Bacons Eſſayes of Judicature.

a Deut. 27 17.

b Abak. 3. 2.

c Melius ut pereat unus, quam unitas. * Inſe reſcidendum, ne pars ſincera trahatur.

trifying; *fiat justitia.* But whilst thou art pronouncing the sentence of judgement on another, remember that thine own judgement hangs over thine head. In all causes therefore judge aright: for thou shalt be sure to find a righteous Judge, before whom thou must shortly appear to be judged thy self; at what time thou mayst leave to thy friend this for thine Epitaph:

Nuper eram Judex, jam Judicis ante Tribunal
Subsistens, paveo: judicor ipse modo.

Many (I know not upon what grounds) seem to be much agrieved with the laws of the land; but wiser men may answer them with the Apostle, *Nos scimus bonam esse legem, modo Judex ea legitime utatur*; * We know that the law is good, if a man use it lawfully. And he shall be unto me a righteous Judge, whose heart neither corruption of bribes, feare of foes, nor favour of friends can withdraw from the conscionable practice of these precepts. And to that rare and venerable Judge, I say with *Jehoshaphat*, *Be of courage, and do justice, and the Lord will be with the good*, 2 Chro. 19. 11.

* 1 Tim. 1. 8.

10. Lastly, make not an occupation of any recreation. The longest use of pleasure is but short; but the paines of pleasure abused are eternall. Use therefore lawfull recreation, so far forth as it makes thee the fitter in body and mind, to do more chearfully the service of God, and the duties of

* Vita brevis, opusque multum, operarii pigri, & urget Paterfamilias, Rab. *Apophteg.*

of thy calling. Thy work is great, thy time is but short. And he who will recompense every man according to his works, standeth at the doore, *Rev.* 22.12. Think how much work is behind, how slow thou hast wrought in the time which is past, and what a reckoning thou couldst make, if thy Master should call thee this day to thine accounts. Be therefore careful hence-forth to make the most advantage of thy short time that remaines, as a man would of an old Lease, that were neare expiring: And when thou dispossest to recreate thy self, remember how small a time is allotted for thy life: and that therefore much of that is not to be consumed in idlenesse, sports, playes, and toyish vanities; seeing the whole is but a short while, though it be all spent in doing the best good that thou canst: for man was not created for sports, playes, and recreation; but zealously to serve God in religion, and conscionably to serve his neighbour in his vocation; and by both, to ascertain himself of eternall salvation. Esteem therefore the losse of [a] time one of the greatest losses: redeem it carefully, and spend it wisely: that when that time commeth, that thou mayest be no longer a Steward on earth, thy Master may welcome thee with an *Euge bone serve*, & give thee a better in heaven, where thou shalt joyfully enjoy thy Masters joyes for evermore.

[a] Nihil est aliud tempus quam vita, quam unusquisque tantum se amare profitetur; quum rei nullius magis sit prodigus quam temporis.

Meditations for the Evening.

1 THat seeing thy [*] daies are numbred, there is one more of thy number spent

[*] Vive memor quam sis ævi brevis Horat.

and

and thou art now the neerer to thy end by
a day.

2. Sit down a while before thou goest
to bed, and consider with thy self what me-
morable thing thou hast seen, heard, or
read that day, more than thou saweſt,
heardest, or knewest before, and make thy
best use of them: but especially, call to mind
what sin thou hast committed that day a-
gainst God or man: and what good thou
hast omitted, and humble thy self for both.
If thou findest that thou hast done any
goodnesse, acknowledge it to be Gods
grace, and give him the glory, and count
that day lost, wherein thou hast not done
some good.

a Heu perdidi diem. Tit. Vesp. Apophth. Nulla sine linea dies.

3. If by frailty, or strong temptation, thou
shalt perceive that thou hast committed
any grievous sin, or fault, presume not to
sleep till thou have upon thy knees made a
particular reconciliation with God in
Christ for the same, both by confessing the
fault, and by fervent praying for the par-
don of the same. Thus making thy score
even with Christ every night, thou shalt
have the lesse to account for, when thou
art to make thy finall reckoning before
his Majesty in the judgement day.

4. If thou have fallen out with any in
the day, let not the b Sun go down in thine
anger that night. If thy conscience tells
thee, that thou hast wronged him, acknow-
ledge thine offence, and c intreat him to
forgive thee. If he have wronged thee, of-
fer him reconciliation; and if he will not

b Ephes. 4. 26.

c Non turpe est veniam precari, turpe est Deum aut hominem habere inimicum.

be

be reconciled, yet do thou from thy heart *forgive him*, Mat. 5. 23. But in any case presume not to be thine own revenger. For in so doing thou dost God a double injury: First, in offering to take his sword of justice out of his hand, as though he were not just: having reserved the execution of [a] *vengeance* to himself, Secondly, in [b] usurping authority over his servant, without referring the cause to his hearing and censure, being his and thy master. Besides, thou art too partiall to be a revenger: For if thou be to execute revenge on thy self, thou wilt do it too lighty; if on thy enemy, too heavily. It belongeth therefore to God revenge, to thee to forgive.

[a] Mihi vindicta dicit Dominus. Rom. 12. 19.

[b] Non est tibi jus in servum alienum, imò in conservum tuum.

And in testimony that thou hast freely forgiven him, pray unto God for the forgiveness of his fault, and the amendment of his life: and the next time that occasion is offered (and it lies in thy power) do him good: and rejoyce in * doing it: for he that doth good to his enemies, shewes himself the child of God, and his reward is with God his Father.

* Cui se mel ignoveris, cura ut ille sentiat bona fide id esse actum, & siqua in re illum juvare potes, experiatur te amicum, *Vives*

5. Use not [c] sleep as a means to satiate the foggy litherneſſe of thy flesh; but as a medicine to refresh thy tired senses & members. Sufficient sleep quickneth the mind and reviveth the body; but immoderate sleep dulleth the one, and fatneth the other.

[c] In vita, tempus quod somno impenditur non est vita: vita enim vigilia est.

6. Remember, that many go to bed, and never rise again till they be wakened, and rise up by the fearfull sound of the last Trumpet. But he that sleepeth and wakeneth

eth with prayer, ſleepeth and wakeneth with Chriſt. If therefore thou deſireſt to ſleep ſecurely and ſafely, yield up thy ſelf into the hands of God, whileſt thou art waking; and ſo go to bed with a reverence of Gods Majeſty, and conſideration of thine own miſery, which thou maiſt imprint in thy heart in ſome meaſure by theſe means, and the like meditations.

Read a Chapter in the ſame order as was preſcribed in the morning: and when thou haſt done, kneel down on both thy knees at thy bed ſide, or ſome other convenient place in thy chamber; and lifting up thy heart, thine eies, and hands, to thy heavenly Father, in the name and mediation of his holy Son Jeſus, pray unto him, if thou have the gift of prayer.

1. Confeſſing thy ſins, eſpecially thoſe which thou haſt committed that day.

2. Craving moſt earneſtly (for Chriſt his ſake) pardon and forgiveneſs for them.

3. Requeſting the aſſiſtance of his holy Spirit, for amendment of life.

4. In giving thanks for benefits received, eſpecially for thy preſervation that day

5. Praying for reſt and protection that night.

6. Remembring the ſtate of the Church, the King, and the Rovall poſterity, our Miniſters, and Magiſtrates, and all our brethren viſited or perſecuted.

7. Laſtly, commending thy ſelf and all thine to his gracious cuſtody.

All which thou mayeſt do in theſe or the like words.

A prayer for the Evening.

O Moſt gracious God, and loving Father, who art about my bed, & knoweſt my down-lying, and mine upriſing, and are neare unto all that call upon thee in truth and ſincerity, I wretched ſinner do beſeech thee, to look upon me with the eyes of thy mercy, and not to behold me as I am in my ſelf: for then thou ſhalt ſee but an unclean & defiled creature, conceived in ſin, and living in iniquity; ſo that I am aſhamed to lift up mine eies to heaven, knowing how grievouſly I have ſinned againſt heaven, and before thee: for, O Lord, I have tranſgreſſed all thy commandments & righteous laws, not onely through negligence and infirmity, but oftentimes through wilfull preſumption, contrary to my knowledge: yea, contrary to the motions of thy holy Spirit, reclaiming me from them, ſo that I have wounded my conſcience, and grieved thy holy Spirit, by whom thou haſt ſealed me to the day of redemption. Thou haſt conſecrated my ſoul & body to be the temples of the holy Ghoſt: I wretched ſinner, have defiled both with all manner of pollutions & uncleanneſſe. My eies, in taking pleaſure to behold vanity; mine eares, in hearing impure and unchaſte ſpeeches; my tongue, in leaſing and evill ſpeaking; my hands are full of impurity, that I am aſhamed to lift them up

up unto thee; and my feet have carried me after mine own waies; my understanding and reasoning, which are so quick in all earthly matters, are only blind and stupid when I come to meditate or discourse of spirituall & heavenly things; my memory, which should be the treasury of all goodnesse, is not so apt to remember any thing, as those things which are vile and vain. Yea, Lord, by wofull experience I find, that naturally all the imaginations of the thoughts of mine heart are onely evill continually. And these my sins are more in number than the haires which grow upon mine head, and they have grown over me like a loathsome leprosie; that from the crown of my head, to the sole of my feet, there remains no part which they have not infected. They make me seem vile in mine own eies, how much more abominable must I then appeare in thy sight? And the custome of sinning hath almost taken away the conscience of sin, and pulled upon me such dulnesse of sense, and hardnesse of heart, that thy judgements denounced against my sins, by the faithfull Preachers of thy Word, do not terrifie me to return unto thee by unfained repentance for them. And if thou, Lord, shouldest but deale with me according to thy justice, and my desert, I should utterly be confounded and condemned. But seeing that of thine infinite mercy thou hast spared me so long, & still waitest for my repentance, I humbly beseech thee, for the bitter death and bloudy

passions sake, which Jesus Christ hath suffered for me, that thou wouldest pardon and forgive unto me all my sins & offences, and open unto me that ever-streaming fountain of the bloud of Christ which thou hast promised to open under the New Testament, to the penitent of the house of *David*, that all my sins and uncleanesse may be so bathed in his bloud, buried in his death, and hid in his wounds, that they never be more seen, to shame me in this life, or to condemne me before thy judgement seat in the world which is to come. And forasmuch, O Lord, as thou knowest, that it is not in man to turn his own heart, unlesse thou dost first give him grace to convert: And seeing that it is as easie with thee to make me righteous and holy, as to bid me to be such; O my God, give me grace [a] *to do what thou commandest, and then command what thou wilt*, and thou shalt find me willing to do thy blessed will. And to this end give unto me thine holy Spirit, which thou hast promised to give (to the worlds end) unto all thine Elect people; and let the same thy holy Spirit purge my heart, heale my corruption, sanctifie my nature, and consecrate my soul and body, that they may become the Temple of the holy Ghost, to serve thee in righteousnesse and holinesse all the daies of my life: That when) by the direction and assistance of thy holy Spirit) I shall finish my course in this short and transitory life, I may chearefully leave this world, and resigne my soul

[a] Da, Domine, quod jubes, & jube quod vis, *Aug.*

into thy fatherly hands, in the assured confidence of enjoying everlasting life with thee in thine heavenly Kingdome, which thou hast prepared for thine elect Saints, who love the Lord Jesus, and expect his appearing.

In the mean while, O Father, I beseech thee, let thine holy Spirit work in me such a serious repentance, as that I may with teares lament my sins past, with grief of heart be humbled for my sins present, and with all mine endeavour resist the like filthy sins in time to come. And let the same thy holy Spirit likewise keep me in the unity of thy Church, lead me in the truth of thy Word, & preserve me, that I never swerve from the same to Popery, nor any other errour or false worship. And let thy Spirit open mine eyes more and more, to see the wondrous things of thy Law: and open my lips, that my mouth may daily defend thy truth, and set forth thy praise. Encrease in me those good gifts, which of thy mercy thou hast already bestowed upon me, and give unto me a penitent spirit, a chaste heart, a contented mind, pure affections, wise behaviour, and all other graces which thou seest to be necessary for me: to govern my heart in thy fear, and to guide all my life in thy favour, that whether I live or die, I may live and die unto thee, who art my God and my Redeemer.

And here (O Lord) according as I am bound, I render unto thee from the altar of my humblest heart all possible thanks, for

all those blessings and benefits, which so graciously & plenteously thou hast bestowed upon my soul and body, for this life and for that which is to come: namely, for mine Election, Creation, Redemption, Vocation, Justification, Sanctification, and Preservation from my child-hood, untill this present day & houre: and for the firme hope which thou hast given me of my Glorification: likewise for my health, wealth, food, raiment, and prosperity: and more especially, for that thou hast defended me this day now past from all perils and dangers, both of body and soul, furnishing me with all necessary good things that I stand in need of. And as thou hast ordained the day for man to travell in, & the night for him to take his rest; so I beseech thee, sanctifie unto me this nights rest & sleep, that I may enjoy the same, as thy sweet blessing and benefit: That so this dull and wearied body of mine being refreshed with moderate sleep and rest, I may be the better enabled to walk before thee, doing all such good works as thou hast appointed, when it shall please, by thy divine power to waken me the next morning. And whilest I sleep, do thou, O Lord, who art the keeper of Israel, that never slumbrest nor sleepest, watch over me in thy holy providence, to protect me from all danger, so that neither the evill angels of Satan, nor any wicked enemy may have any power to do me any harm or evill. And to this end, give a charge unto thy holy Angels, that they [illegible] thy

thy appointment) may pitch their tents round about me, for my defence & safety, as thou hast promised that they should do about them that feare thy Name. And knowing that thy Name is a strong tower of defence unto all those that trust therein, I here commend my self (and all that do belong unto me) unto thy holy protection and custody. If it be thy blessed will to call for me in my sleep, O Lord, for Christ his sake have mercy upon me, and receive my soul into thy heavenly Kingdome. And if it be thy blessed pleasure to adde more daies unto my life, O Lord, adde more amendment unto my daies, and wean my mind from the love of the world, & worldly vanities, and cause me more and more to settle my conversation on heaven and heavenly things. And perfect daily in me that good work which thou hast begun, to the glory of thy Name, and the salvation of my sinfull soul.

O Lord, I beseech thee likewise save and defend from all evill & danger thy whole Church, the Kings Majesty, Queen *Mary*, Prince *Charles*, and the rest of the royall progeny: keep them all in the sincerity of thy truth, and prosper them in all grace and happinesse. Blesse the Nobility, Ministers and Magistrates of these Churches and Kingdoms, each of them with those graces which are expedient for their place & calling. And be thou, O Lord, a comfort and consolation to all thy people, whom thou hast thought meet to visit with any kind of

sickneſſe, croſſe, or calamity. Haſten, O Father, the comming of our Lord Jeſus Chriſt. Make me ever mindfull of my laſt end, and of the reckoning that I am to make unto thee therein: & in the mean while, be carefull ſo to follow Chriſt in the regeneration during this life, as that with Chriſt I may have a portion in the reſurrection of the juſt, when this mortall life is ended. Theſe graces, and all other bleſſings, which thou, O Father, knoweſt to be requiſite and neceſſary for me, I humbly begge & crave at thy hands in the name and mediation of Jeſus Chriſt thy Son; and in that forme of praier which he himſelf hath taught me to ſay unto thee, *Our Fathers, &c.*

Another ſhorter Evening prayer.

O Eternall God, and heavenly Father, if I were not taught and aſſured by the promiſes of thy Goſpel, and the examples of *Peter*, *Magdalen*, the Publican, the Prodigall childe, and many other penitent ſinners, that thou art ſo full of compaſſion, and ſo ready to forgive the greateſt ſinners, who are heavieſt laden with ſin, at what time ſoever they return unto thee with penitent hearts, lamenting their ſins, and imploring thy grace, I ſhould deſpaire for mine own ſins, and be utterly diſcouraged from preſuming to come into thy preſence: conſidering the hardneſs of my heart, the unrulineſſe of my affections, and the uncleanneſs of my converſation, by means whereof I have tranſgreſſed all thy laws,

and

Lord, in the obedience of thy commandement, & in the confidence which we have in thy unspeakable and endlesse mercy in thy Son our Saviour Jesus Christ, we thy poore servants, appealing from the throne of justice (where we are justly lost and condemned) to thy throne of grace, where mercy reigneth to pardon abounding sin, doe from the bottome of our hearts most humbly beseech thee to remit and forgive unto us all our offences and misdeeds; that by the vertue of the precious bloud of Jesus Christ, thine innocent Lamb, which he so abundantly shed (to take away the sins of the world) all our sins, both originall and actuall, may be so cleansed and washed from us, as that they may never be laid to our charge, nor ever have power to rise up in judgement against us. And we beseech thee, good Father, for Christ his death and passion sake, that thou wilt not suffer to fall upon us that fearfull curse and vengeance which thy Law hath threatned, and our sins have justly deserved. And forasmuch, O Lord, as we are taught by thy Word, that Idolaters, adulterers, coveteous men, contentious persons, drunkards, gluttons, and such like inordinate livers, shall not inherit the Kingdome of God, poure the grace of thy holy spirit into our hears, whereby we may be enlightned to see the filthinesse of our sins, to abhor them, and may be more and more stirred up to live in newnesse of life, and love of thy Majesty, so that we may daily increase in the obedience

dience of thy Word, and in a conſcionable care of keeping thy Commandements.

And now, O Lord, we render unto thee moſt hearty thanks, for that thou haſt elected, created, redeemed, called, juſtified, and ſanctified us in good meaſure in this life, and given us an aſſured hope that thou wilt glorifie us in thy heavenly Kingdom, when this mortall life is ended. Likewiſe, we thank thee for our life, health, wealth, liberty, proſperity, and peace; eſpecially, O Lord, for the continuance of thy holy Goſpel among us, and for ſparing us ſo long, and granting us ſo gracious a time of repentance. Alſo we praiſe thee for all other thy mercies beſtowed upon us; more eſpecially, for preſerving us this night paſt from all dangers that might have befalne our ſouls or bodies. And ſeeing thou haſt now brought us ſafe to the beginning of this day, we beſeech thee protect and direct us in the ſame; bleſſe and defend us in our going out, and comming in this day and evermore. Shield us, O Lord, from the tentations of the Devill, and grant us the cuſtody of thy holy Angels to defend and direct us in all our waies.

And to this end, we recommend our ſelves, and all thoſe that belong unto us, and are abroad from us, into thy hands and almighty tuition: Lord, defend them from all evill, proſper them in all graces, and fill them with thy goodneſſe. Preſerve us likewiſe this day, from falling into any groſſe ſin, eſpecially thoſe whereunto our natures

are

are moſt prone. Set a watch before the doore of our lips, that we offend not thy Majeſty by any raſh or falſe oaths; or by any lewd or lying ſpeeches: give unto us patient minds, pure and chaſte hearts, and all other graces of thy Spirit, which thou knoweſt to be needfull for us, that we may the better be inabled to ſerve thee in holineſſe and righteouſneſſe. And ſeeing that all mans labour, without thy bleſſing, is in vain, bleſſe every one of us in our ſeverall places and callings, direct thou the work of our hands upon us, even proſper thou our handy work; (for except thou guide us with thy grace our endeavours can have no good ſucceſſe.) And provide for us all things which thou, O Father, knoweſt to be needfull for every one of us, in our ſouls and bodies this day. And grant, that we may ſo paſſe through the pilgrimage of this ſhort life, that our hearts being not ſettled upon any tranſitory things which we meet with in the way, our ſouls may every day be more and more raviſhed with the love of our home, and thine everlaſting Kingdome.

Defend likewiſe, O Lord, thy univerſall Church, & every particular member thereof: eſpecially we beſeech thee to continue the peace and proſperity of theſe Churches and Kingdomes wherein we live. Preſerve and defend from all evils and dangers our gracious King *Charles*, Queen *Mary*, Prince *Charles*, and the reſt of the royall progeny; multiply their daies in bliſſe and

feli-

felicity, and afterwards crown them with everlasting joy and glory. Blesse all our Ministers and Magistrates with all graces needfull for their places; and governe thou them, that they may governe us in peace and godlines. And of thy mercy, O Lord, comfort all our brethren that are distressed, sick, or any way comfortlesse, especially those who are afflicted either with an evil conscience, because they have sinned against thy Word or for a good conscience, because they will not sin against thy truth. Make the first to know, that not one drop of the bloud of Christ was a drop of vengeance, but all drops of grace, powerfull to procure pardon upon repentance, for the greatest sins of the chiefest sinner in the world. And for the other, let not, O Lord, thy long sufferance either too much discourage them, or too much encourage their enemies; but grant them patience in suffering, and a gracious and speedy deliverance, which way may stand best with their comfort, and thy glory.

Give every one of us grace to be alwaies mindfull of his last end, and to be prepared with faith & repentance, as with wedding garment, against the time that thou shalt call for us out of this sinfull world. And that in the mean while we may so in all things, and above all things seek thy glory, that when this mortall life is ended, we may then be made partakers of immortality, and life eternall in thy most blessed and glorious Kingdome.

These,

These, and all other graces which thou, O Father, seest to be necessary for us, and for thy whole Church, we humbly begge and crave at thy hands, concluding this our imperfect prayer in that absolute form of prayer which Christ himself hath taught us, saying: *Our Father which art, &c.*

After prayer, let every one of thy houshold (taking in the feare of God such a break-fast or refreshing as is fit) depart: the children to schoole, the servants to their work; every one to his office, the master and mistresse of the family to their callings, or to some honest exercises for recreation, as they think fit.

The practice of piety at meales, and the manner of feeding.

BEfore dinner and supper, when the table is discovered, ponder with thy self upon these meditations, to work a deeper impression in thy heart of Gods fatherly providence and goodnesse towards thee.

Meditations before dinner and supper.

1 MEditate, that hunger is like the sicknesse called a *Wolfe*, which if thou dost not feed, will devoure thee, and eate thee up: and that meat and drink are but as [a] physicke, or means which God hath ordained, to relieve and cure this naturall infirmity, and necessity of man. Use therefore to eate and to drink, rather to sustain and refresh the weaknesse of nature, than to satisfie the sensualitie and delights of the flesh. Eate therefore to live, but live not to eate. A Skavenger, whose living is to empty, is to be preferred before him that liveth but to fill privies. There is no service so base,

[a] Hoc me docuisti, ut quemadmodum medicamenta, sic alimenta sumptoruus accedam. *Aug. lib. 10. Conf.*

base, as for a man to be a [a] slave to his belly. The Apostle termeth such *Belly-gods*, Phil. 3.19. Therefore we may boldly term them as the Scriptures do other Idols, [b] *Gullulim*, dungy-gods, Hab. 2.18, 19. 2 Kin. 17. 12. and as no one action (Gods ordinance excepted) makes a man more to resemble a beast than eating or drinking; so the abuse of eating and drinking, to surfetting, drunkenness, and spewing, makes a man more vile than a beast.

2. Meditate of the omnipotency of God, who made all these creatures of nothing, of his wisdome, who feedeth so many infinite creatures through the universal world, maintaining all their lives, which he hath given them; which surpasseth the wisdome of all the Angels in heaven, and of his clemency and goodnesse, in feeding also his very enemies.

3. Meditate how many sorts of creatures, as beasts, fish, and fowle, have lost their lives, to become food to nourish thee, and how Gods providence from remote places hath brought all those portions together on thy table for thy nourishment: and how by these dead creaures, he maintaines thee in health and life.

4. Meditate, that seeing thou hast so many [c] pledges of Gods fatherly bounty, goodnesse, and mercy towards thee, as there are dishes of meat on thy table: Oh suffer not in such a place so gracious a God to be abused by scurrility, ribauldry, or swearing; or thy a fellow-brother, by disgrace-

[a] Major sum, & ad majora genitus, quam ut mancipium sim mei corporis. *Sen.*

[b] Of *Galal*, which signifieth mans dung, as Ezek. 4. 15, 17.

[c] Hanc ob causam Gentiles mensas festa nominabant, *Vives.* *d Austin* had written over his table, Quisquis amat dictis absentem rodere amicum, Hanc mensam vetitam noverit esse tibi, *Possid. de vita Aug.*

full

ill backbiting, taunting, or slandering.

5. Meditate, how that thy Master Jesus Christ did never eate any food, but first he blessed the creatures, & gave thanks to his heavenly Father for the same. And after his last supper, we[a] read, that he sung a Psalm. For this was the commandement of God: *When thou hast eaten, & filled thy self, thou shalt blesse the Lord thy God, &c.* Deut. 8. 10. This was the practice of the Prophets: For, *The people would not eate at their feast, till Samuel came to blesse their meat.* 1 Sa. 9. 13. And *Joel* saith to Gods people, *You shall eate, & be satisfied, & praise the name of the Lord your God,* Joel 2. 26. This also was the practice of the Apostles. For S. *Paul* in the ship gave thanks before meat, in the presence of all the people that were therein. Imitate thou therefore in so holy an action, so blessed a Master, and so many worthy presidents, that have followed him, and gone before thee. It may be, because thou hast never used to give thanks at meales, therefore thou art now ashamed to begin. Think it no shame to do what Christ did; but be rather ashamed that thou hast so long neglected so Christian a duty. And if the Son of God gave his Father such great thanks for a dinner of barly bread, and broiled fish; what thanks should such a sinfull man as thou art render unto God, for such variety of good and dainty chear? How many a true Christian would be glad to fill his belly with the morsels which thou refusest, & do lack that which thou

[a] Mat. 14. 26.

thou leaveſt? How hardly do others labo
for that which they eate, and thou haſt t
food provided for thee, without either c
or labour? To conclude, if Pagan Idolat
at their feaſts were accuſtomed to pra
their falſe gods, what a ſhame is it fo
Chriſtian (at his dinners and ſuppers) n
to praiſe the true God, in whom we li
move, and have our being, *Acts* 17. 28

6. Meditate, that thy body which th
doſt now ſo daintily feed, muſt be (th
knoweſt not how ſoon) meat for worm
When thou ſhalt ſay to corruption. Th
art my father; and to the worme thou
my mother, and my ſiſter, *Job* 17. 14.

7. Meditate, how that many a m
table is made his ſnare, P*ſal.* 69. 22. ſo th
hrough his intemperancy and unthankf
neſſe, the meat which ſhould nouriſh
body, kils him with a ſurfeit: inſomuch, th
more are killed with this ſnare, than w
the ſword. And ſeeing, that ſince the cur
the uſe (as of all creatures, ſo likewiſe)
meat and drink is unto us unclean, till
ſame be ſanctified by the Word of G
and Prayer: & that man liveth not by bre
onely, but by the word of Gods ordinan
and his bleſſing, which is called the Sta
of bread, Lev. 26. 26. ſit not therefore do
to eate before you pray: and riſe not bef
you give God thanks. Feed to ſuffice n
ture, yet riſe with an appetite, and reme
ber thy poore Chriſtian brethren, who ſ
fer hunger, and want thoſe good thi
wherewith thou doſt abound.

Th

These things, or some of them premeditated (if there be not a Samuel present) lift up with all comely reverence thy heart, with thy hands and eies unto the great Creatour and feeder of all creatures: and before meat pray unto him thus.

Grace before meat.

O Most gracious God, and loving Father, who feedest all creatures living, which depend upon thy divine providence: we beseech thee sanctifie these creatures, which thou hast ordained for us: give them vertue to nourish our bodies in life and health; and give us grace to receive them soberly and thankfully, as from thy hands: that so in the strength of these and other thy blessings, we may walk in the uprightnesse of our hearts before thy face this day, and all the daies of our lives, through Jesus Christ our Lord & only Saviour. *Amen.*

Or thus.

MOst gracious God and mercifull Father, we beseech thee sanctifie these creatures to our use: make them healthfull for our nourishment; and us thankfull for all thy blessings, through Christ our Lord and only Saviour. *Amen.*

Another grace before meat.

O Eternall God, in whom we live, move, and have our being, we beseech thee blesse unto thy servants these creatures, that in the strength thereof we may live, to the setting forth of thy praise & glory, through Jesus Christ our onely Lord and Saviour: *Amen.*

After every meale, be carefull of thy self and family, as Job was for himself and his children, Job 1.4. left that in the chearfulnesse of eating and drinking, some speech hath slipped out, which might be either offensive to God, or injurious to man: And therefore with the like comely gesture and reverence give thanks unto God, and pray in this manner.

BLessed be thy holy name, O Lord our God, for these thy good benefits, wherewith thou hast so plentifully at this time refreshed our bodies: O Lord, vouchsafe likewise to feed our souls with the spirituall food of thy holy Word and Spirit unto life everlasting. Lord, defend and save thy whole Church, our gracious King *Charles*, Queen *Mary*, Prince *Charles*, and the rest of the royall progeny. Forgive us our sins and unthankfulnesse, passe by our manifold infirmities, make us all mindfull of our last ends, and of the reckoning that we are to make to thee therein. And in the meanwhile grant unto us health, peace, and truth, in Jesus Christ our Lord and onely Saviour. *Amen.*

Or thus.

BLessed be thy holy Name (O Lord) for these thy good benefits, wherewith thou hast refreshed us at this time. Lord, forgive us all our sins and frailties; save and defend thy whole Church, our King and Queen, and their royall posteritie, and grant us health, peace, and truth in Christ our onely Saviour. *Amen.*

Or thus.

WE give thee thanks (O heavenly Father) for feeding our bodies so graciously with thy good creatures to this temporall life; beseeching thee likewise to feed our souls with thy holy Word unto life everlasting. Defend, O Lord, thine universall Church, the King and Queen, with their royall issue and give us continuance of thy grace and mercy, in Christ our onely Saviour. *Amen.*

The practice of piety at evening.

At evening, when the due time of repairing to rest approacheth call together again all thy family; read a Chapter in the same manner, that was prescribed in the morning: Then (in the holy imitation of our Lord and his Disciples) sing a Psalm. But in singing of Psalms, either, after supper, or at any other time, observe these rules.

Rules to be observed in singing of Psalmes.

1 BEware of singing divine Psalms for an ordinary recreation, as do men of impure spirits, who sing holy Psalmes intermingled with profane Ballads. They are Gods word, take them not in thy mouth in vain.

2. Remember to sing *Davids* Psalmes with *Davids* spirit.

3. Practise S. *Pauls* rule: I will sing with the spirit, but I will sing with the understanding also, 1 Cor. 14. 15.

4. As you sing, uncover your heads, and behave your selves in comely reverence, as in the sight of God, singing to God in his

own words; but be sure that the matter make more melody in your hearts, than the musick in your ears: for the singing with a grace in your hearts, is that which the Lord is delighted withall: according to that old Verse.

Non vox, sed votum; non musica chordula; sed cor
Non clamans, sed amans, psallit in aure Dei.

'T is not the voice, but vow;
Sound heart, not sounding string:
True zeal, not outward show,
That in Gods eare doth ring.

5. Thou mayest, if thou think good, sing all the Psalmes over in order: for all are most divine and comfortable. But if thou wilt chuse some speciall Psalmes, as more fit for some times and purposes: and such as by the oft usage, thy people may the easilier commit to memory.

Then sing.

In the morning, Psal. 3, 5, 16, 22, 144.
In the evening, Psal. 4. 127. 141.
For mercy after a sinne committed, Psal. 51, 103.
In sickness or heavinesse, Psal. 6. 13. 88, 90, 91, 137, 146.
When thou art converted, Psal, 30. 32.
On the Lords day, Psal. 19. 92. 95.
In time of joy, Ps. 80. 98, 107, 136, 145.
Before Sermon, Psal. 1. 12, 147. the first and fifth part of the 119.
After Sermon, any Psalm which concerns the chief argument of the Sermon.
At the Communion, Psal, 22. 23, 103. 111, 113.

For ſpirituall ſolace, Pſal. 15, 19, 25, 46, 67. 112, 116.

After wrong and diſgrace received, Pſal. 42. 69. 70, 140, 144.

After the Pſalm, all kneeling down in reverent manner, as is before preſcribed, let the father of the family (or the chiefeſt in his abſence) pray thus.

Evening prayer for a family.

O Eternall God, and moſt gracious Father, we thine unworthy ſervants here aſſembled, do caſt down our ſelves at the footſtoole of thy grace, acknowledging that we have inherited our fathers corruption, and actually in thought, word, and deed tranſgreſſed all thy holy commandements; ſo that in us naturally there dwelleth nothing that is good: for our hearts are full of ſecret pride, anger, impatience, diſſembling, lying, luſt, vanity, profanneſs, diſtruſt, too much love of our ſelves & the world, too little love of thee and thy Kingdome; but empty and void of faith, love, patience, & every ſpirituall grace. If thou therefore ſhouldeſt but enter into judgement with us, and ſearch out our naturall corruption, and obſerve all the curſed fruits and effects that we have derived from thence, Satan might juſtly challenge us for his own, and we could not expect any thing from thy Majeſty, but thy wrath and our condemnation, which we have long ago deſerved. But, good Father, for Jeſus Chriſt thy deare Sons ſake, in whom onely thou art well pleaſed, and for the merits of that bitter death and bloudy paſ-

sion, which we believe that he hath suffered for us, have mercy upon us; pardon and forgive us all our sins, & free us from the shame and confusion which are due unto us for them, that they may never seaze upon us to our confusion in this life, nor to our condemnation in the world which is to come. And forasmuch as thou hast created us to serve thee, as all other creatures to serve us; so we beseech thee inspire thy holy spirit into our hearts, that by his illumination and effectuall working, we may have the inward sight and feeling of our sins and natural corruptions. And that we may not be blinded in them through custome, as the reprobates are, but that we may more and more loath them, and be heartily grieved for them, endeavouring by the use of all good means, to overcome and get out of them. Oh let us feel the power of Christs death, killing sin in our mortall bodies; and the vertue of his resurrection, raising up our souls to newnesse of life. Convert our hearts, subdue our affections, regenerate our minds, and purifie our nature; and suffer us not to be drowned in the stream of those filthy vices, and sinfull pleasures of this time, wherewith thousands are carried headlong to eternall destruction: but daily frame us more & more to the likenesse of thy Son Jesus Christ, that in righteousnesse & true holinesse we may so serve and glorifie thee, that living in thy feare, and dying in thy favour, we may in thy appointed time attaine to the blessed resur-

resurrection of the just, unto eternall life. In the mean while, O Lord, increase our faith in the sweet promises of the Gospel, and our repentance from dead works, the assurance of our hope in thy promises, our feare of thy name, the hatred of all our sins, and our love unto thy children, especially those whom we shall see to stand in need of our help and comfort: That so by the fruits of piety and a righteous life, we may be assured that thy holy Spirit doth dwell in us, that we are thy children by grace and adoption. And grant us, good Father, the continuance of health, peace, maintenance, and all other outward things; so farre forth as thy Divine wisdome shall think meet and necessary for every one of us.

And here, O Lord, according to our bounden duty, we confesse, that thou hast been exceeding mercifull unto us all in things of this life; but infinitely more mercifull in the things of a better life: and therefore we do here from our very souls render unto thee all humble and hearty thanks, for all thy blessings and benefits bestowed upon our souls and bodies, acknowledging thee to be that Father of lights, from whom we have received all these good and perfect gifts: and unto thee alone for them we ascribe to be due, all glory, honour, and praise both now and evermore. But more especially, we praise thy divine Majesty, for that thou hast defended us this day from all perils and dangers; so that none of those judgements

which our sins have deserved, have fallen upon any one of us. Good Lord, forgive us the sins which this day we have committed against thy divine Majesty, and our brethren; and for Christ his sake be reconciled unto us for them. And we beseech thee likewise, of the same thine infinite goodnesse and mercy, to defend and protect us, and all that belong unto us, this night, from all danger of fire, robbery, terrours of evill angels, or any other feare or perill, which for our sins might justly fall upon us. And that we may be safe under the shadow of thy wings, we here commend our bodies and souls, and all that we have, unto thine almighty protection. Lord, blesse and defend both us and them from all evil: and whilest we sleep, do thou, O Father, who never slumbrest nor sleepest, watch over thy children, and give a charge to thy holy Angels to pitch their tents round about our house and dwelling, to guard us from all dangers; that sleeping with thee, we may in the next morning be wakened by thee, and so being refreshed with moderate sleep, we may be the fitter to set forth thy glory in the conscionable duties of our callings.

And we beseech thee, O Lord, to be mercifull likewise to thy whole Church, and to continue the tranquility of these Kingdomes wherein we live, turning from us those plagues which the crying sins of this nation do crie for.

Preserve our religious King *Charles* from all

all dangers and conſpiracies; bleſſe Queen *Mary*, Prince *Charles*, and the reſt of the royall progeny. Bleſſe all our Magiſtrates and Miniſters, all that feare thee, and call upon thy Name, all our Chriſtian brethren and ſiſters, that ſuffer ſickneſſe, or any other affliction or miſery, eſpecially thoſe who any where do ſuffer perſecution for the teſtimony of thy holy Goſpel, grant them patience to beare thy croſſe, and deliverance, when and which way it ſhall ſeem beſt to thy divine wiſdome. And, Lord, ſuffer us never to forget our laſt ends, and thoſe reckonings which then we muſt render unto thee: In health and proſperity make us mindfull of ſickneſſe, and of the evill day that is behind, that theſe things may not overtake us a ſnare, but that we may in good meaſure, like wiſe virgins, be found prepared for the comming of Chriſt the ſweet Bridegroome of our ſouls. And now, O Lord, moſt holy and juſt, we confeſſe, that there is no cauſe why thou (who art ſo much diſpleaſed with ſin) ſhouldſt heare the praier of ſinners, but for his ſake onely, who ſuffered for ſin and ſinned not. In the onely mediation therefore of thine eternall Son Jeſus our Lord and Saviour we humbly begge theſe & all other graces, which thou knoweſt to be needfull for us, ſhutting up theſe our imperfect requeſts, in that moſt holy prayer, which Chriſt himſelf hath taught us to ſay unto thee, *Our Father which art in heaven, &c.*

Thy grace, O Lord Jeſus Chriſt; thy love, O heavenly

venly Father; thy comfort and consolation, O holy and blessed Spirit, be with us, and remaine with us this night, and for evermore. Amen.

Then saluting one another, as becommeth Christians, who are the vessels of grace, and temples of the holy Ghost, let them in the feare of God depart, every one to his rest, using some of the former private meditations for evening.

Thus far of the housholders publike practice of piety with his Family every day. Now followeth his practice of piety with the Church on the Sabbath day.

Meditations of the true manner of practising piety on the Sabbath day.

ALmighty God will have himself worshipped not only in a private manner, by private persons and families; but also in a more publike sort, of all the godly joyned together in a visible Church: that by this meanes he may be known not only to be God and Lord of every singular person; but also of the creatures of the whole universall world.

Quest. But why do not we Christians under the New, keep the Sabbath on the same seventh day, whereon it was kept under the Old Testament?

I answer, because that our Lord Jesus, who is the Lord of the Sabbath, and whom the Law it self commands us to heare, did alter it from the seventh day to this first day of the week, whereon we keep the Sabbath. For the holy Evangelist notes, that our Lord came into the middest of the holy

Assembly.

Assembly, on the two first daies of the two weeks immediately following his resurrection, and then blessed the Church, breathed on the Apostles the holy Ghost, and gave them the ministeriall Keyes, & power of binding and remitting sins. And so it is most probable, he did in a solemn manner every first day of the week, during the forty daies he continued on earth, between his resurrection and ascension (for the fiftieth day after, being the first day of the week, the Apostles were assembled) during which time he gave commandements unto the Apostles, and * spake unto them those things which appertain to the Kingdome of God; that is, instructed them how they should throughout the Churches (which were to be converted) change the Sabbath to the Lords day: the bodily sacrifices of beasts, to the spirituall sacrifices of praise, praier, and contrite hearts: the Leviticall Priesthood of the Law, to the Christian Ministery of the Gospel: the Jewish Temples and Synagogues to Churches and Oratories: the old Sacraments of Circumcision and Passeover, to Baptisme and the Lords Supper, &c. as may appeare by the like phrase, (Acts 19.8 & 28.23 Col.4.11.) put for the whole sum of S. *Pauls* doctrine, by which was wrought all these changes, where it took effect. So that as Christ was forty daies instructing *Moses* in Sinai, what he should teach, and how he should rule the Church under the Law; so he continued forty dayes teaching his Disciples in Sion,

* Acts 1. 2, 3. *Cyril* bids us note, that S. *John* doth not simply set down the manner of Christs appearing unto *Thomas*, but all the circumstance of time (*post dies octo*) whence he concludes thus: *Dominicum igitur octavum Dominicum esse necesse est, Cyril in Joh. lib. 12. cap. 58.*

Sion, what they should preach, and how they should govern the Church under the Gospel. And seeing it is manifest, that within those forty daies Christ appointed what Ministers should teach, and how they should govern his Church to the worlds end: it is not to be doubted, but that within those forty daies he likewise ordained on what day they should keep their Sabbath, and ordinarily doe the works of their ministery; especially, seeing that under the Old Testament God shewed himself as carefull, both by his morall and ceremoniall Law, to prescribe the time, as well as the matter of his worship. Neither is it a thing to be omitted, that the Lord, who hath times and seasons in his own power, appointed this first day of the week, to be the very day wherein he sent down from heaven the holy Ghost upon the Apostles, so that upon that day they first began, and ever after continued the publike exercising of their ministery, in the preaching of the Word, the administration of the Sacraments, & the loosing of the sins of penitent sinners. Upon these & the like grounds, [a] *Athanasius* plainly affirmeth, that the Sabbath day was changed by the Lord himself.

As therefore our Communion is termed the *Lords Supper*, because it was instituted of the Lord, for the remembrance of his death; so the Christians Sabbath is called the [b] *Lords day*, because it was ordained of the Lord for the memoriall of his resurrection. And as the name of the [c] Lord ho-

a *Athan. in Frontispicio, hom. de sent.*

b Apoc. 1. 18. The Scripture of the New Testament gives not this honourable title to any thing, but onely to the blessed Sabbath and holy Supper. For as he substituted the Lords Supper in stead of the Passeover; so did he the Lords day in the Jewish Sabbaths room.

c 1 Cor, 11. 20.

honoureth the one, so doth it the other. And as Lord of the Sabbath by his royall prerogatives, and transcendent authority could, so he had also reason to change the holy Sabbath from the seventh day to this whereon we keep it. For, as concerning that seventh day which followed the six dayes wherein God finished the creation, there was no such precise institution, or necessity of sanctifying it perpetually, but such, as by the same authority, or upon greater reason and occasion it might very well be changed and altered unto some other seventh day. For the Commandement doth not say, 'Remember to keep holy the seventh day, next following the sixth day of the creation, or this, or that seventh day; but indefinitely, Remember that thou keep holy a seventh day. And to speak properly, as we take a day for the distinction of time, called either a day naturall, consisting of 24. houres, or a day artificiall, consisting of 12. houres, from Sun rising to Sun setting: and withall, consider the Sun standing still at noon in *Joshua's* time, the space of a whole day, and the Sun going back ten degrees (*viz.* five houres, almost half an artificiall day) in *Ezekiah's* time: the Jewes themselves could not keep their Sabbath upon that precise and just distinction of time, called at the first, the seventh day from the creation.

[a] *H. Wolph Chronol. de temp. lib. 2. cap. 1. p. 98.* Legis substantia est, sex diebus terrenis negotiis insumere septimo divino cultui dare operam.

Adde hereunto, that in respect of the diversity of * Meridians, and the unequall rising

* *Christoph. Helvic. Syst. cont. Theol. cum Judaic. cap. de Sab.*

rising and setting of the Sun every day, varieth in some places a quarter, in some half, in other a whole day: Therefore the Jewish seventh day cannot precisely be kept at the same instant of time every where in the world.

Now our Lord Jesus having authority, as Lord over the Sabbath, had likewise now far greater reason and occasion to translate the Sabbath from the Jewish seventh day unto the seventh day, whereon Christians do keep the Sabbath.

1. Because, that by his resurrection from the dead, there is wrought a new spiritual creation of the world: without which all the sons of *Adam* had bin turned to everlasting destruction, and all the works of the first creation had ministred no consolation unto us.

2. And in respect of this new spiritual creation, the Scripture saith, that [a] Old things are passed away, and all things are become new: [b] new creatures, [c] new people, [d] new men, [e] new knowledge, [f] new Testament, [g] new commandements, [h] new names, [i] new way, [k] new song, [l] new garment, new wine, new vessels, [m] new Jerusalem, [n] new heaven, and new earth. And therefore of necessity there must be instead of the old, a new Sabbath day, to honour and praise our Redeemer, & to meditate upon the work of our redemption, & to shew the new change of the old Testament.

3. Because that on this day Christ rested from all the sufferings of his passion, and

[a] 2 Cor. 17. [b] Galat. 6. 15. [c] 1 Pet. 2. 10. [d] Eph 4. 24. [e] Col. 3. 10. [f] Mat. 26. 28 [g] John 13. 34. [h] Apoc. 2. 17. [i] Heb. 10. 20. [k] Apoc. 14. 3. [l] Luke 5. 36. &c. [m] Apo 21. [n] 2 Pet. 3. 13. Isa 65. 22. Heb. 4. 9.

fini-

finished the glorious work of our redemption. If therefore the finishing of the work of the first creation, whereby God mightily manifested himself unto his creature, deserved a Sabbath for to solemnize the memoriall of so great a work, to the honour of the worker (and therefore calls it, *Mine holy day*, Isa. 58. 13.) much more doth the new creation of the world, effected by the resurrection of Christ (whereby he mightily declareth himself to be the Son of God, *Rom.* 1. 4) deserve a Sabbath, for the perpetuall commemoration thereof, to the honour of Christ: and therefore worthily called the *Lords day*, Apo. 1. 10. For, as the deliverance out of the captivity of Babylon, being greater, took away the name from the deliverance out of the bondage of Egypt; so the day whereon Christ finished the redemption of the world, did more justly deserve to have the Sabbath kept on it, than on that day, wherein God ceased from creating the world. As therefore in the creation, the first day wherein it was finished, was consecrated for a Sabbath; so in the time of redemption, the first day wherein it was perfected, must be dedicated to a holy rest: but still a seventh day kept, according to Gods morall commandement. The Jews kept the last day of the week, beginning their Sabbath with the night when God rested: but Christians honour the Lord better on the first day of the week, beginning the Sabbath with the day when the Lord

Lord arose. They kept the Sabbath in remembrance of the worlds creation: but Christians celebrate it in memoriall of the worlds redemption: yea, the Lords day being the first of the creation and redemption, puts us in mind both of the making of the old, and redeeming of the new world.

As therefore under the Old Testament, God by the glory consisting of seven Lamps, seven Branches, &c. *Exod.* 7. 31. put them in remembrance of the creation, light, and Sabbaths rest; so under the New Testament, Christ the true Light of the world, approacheth in the middest of the lamps, and seven golden candlestickes. *Apo.* 1. 13. to put us in mind to honour our Redeemer in the light of the Gospel, of the Lords seventh day of rest. And seeing the redemption both for might and mercy so far exceedeth the creation, it stood with great reason, that the greater work should carry the honour of the day. Neither doth the honourable title of the *Lords day* diminish the glory of the Sabbath: but rather being added, augments the dignity thereof: as the name Israel added unto Jacob, made the Patriarch the more renowned.

The reason taken from the example of Gods resting from the work of the creation of the world, continued in force till the Son of God ceased from the work of the redemption of the world, and then the former gave place to the latter.

4. Be-

4. Because it was foretold in the Old Testament, that the Sabbath should be kept (under the New Testament) on the first day of the week.

For first, in the 110. Psalm, which is a prophesie of Christ and his Kingdome, it is plainly fore-told, that there should be a solemn day of assembling, wherin all Christs people should willingly come together in the beauty of holinesse, Psal. 110. 3. Insomuch, that no rain (of peace) shall be upon those Families, that in that Feast will not go up to Jerusalem (the Church) to worship the King, the Lord of hosts, Zach. 14. 17. Now on what day this holy Feast and Assembly should be kept, David sheweth plainly in Psa. 118. which was a prophesy of Christ, as appeares, Mat. 21. 24. Acts 4. 11. Ephes. 2. 20. as also by the consent of all the Jews, as *Hierome* witnesseth. Foreshewing how Christ by his ignominious death should be as a stone rejected of the Builders, or chief Rulers of Judea, and yet by his glorious resurrection, should become the chief stone of the corner: he wisheth the whole Church to keep holy that day, whereupon Christ should effect this wonderfull work: saying, This is the day which the Lord hath made, let us rejoyce and be glad in it. And seeing, that upon this day, that which *Peter* saith of Christ, appeareth to be true, That God made him both Lord and Christ, Acts 2. 36. therefore the whole Church under the New Testament, must celebrate the day of Christs re-

resurrection. * *Rabbi Bachai* also saw by the fall of *Adam* on the sixth day, that on the same day, that *Messias* should finish the work of mans redemption. And alluding to the speech of *Boaz* to *Ruth*, Sleep unto the morning; that *Messias* should rest in his grave all their Sabbath day. And he gathereth from that speech, Gen. 1. on the first day, *Let there be light*, that the *Messias* should rise on the first day of the week, from death to life, and cause the spirituall light of the Gospel to enlighten the world, that lay in the shadow of darkness and death. The Hebrew author of the book called [a] Sedar, Olam, Rabba, cap. 7. recordeth many memorable things, which were done upon the first day of the week, as so many types, that the chief worship of God should (under the New Testament) be celebrated upon this day. As, that on this day the cloud of Gods Majesty first sate upon his people: *Aaron* and his children first executed their Priesthood: God first solemnly blessed his people: The Princes of his people first offered publikely unto God. The first day, wherein fire descended from heaven. The first day of the world, of the yeer, of moneths, of the week, &c. All shadowing, that it should be the first and chiefe holy day of the New Testament. Saint [b] *Augustine* proveth by divers places and reasons, out of the holy Scripture, that the Fathers and all the holy Prophets under the Old Testament did fore-see and know, that our Lords day was [c] shadowed

* Zohar upon Gen. fol 21. H. Broughtons Require of consent. pag. 50, 51.

a Ex H. wolphi, Chronol. de Temp. lib. 2. cap. 2.

b Aug. Ep. ad Ianuar. 119. cap. 13.

c Sacramentum hoc fuit diei illius octavi, quo Dominus resurrexit ad justificationem nostram, &c ut scribit ad Fidum, Cypr li. 3. Ep 10. Iun. in Gen. 17. 1, 2,

by their eighth day of circumcision; and that the Sabbath should be changed from the seventh day to the eighth, or first day of the week. And *Junius* out of *Cyprian* saith that Circumcision was commanded on the eighth day, as a Sacrament of the eighth day, when Christ should arise from the dead. The Councell *Foro-Julienſe* affirmes, that *Esay* propheſied of the keeping of the Sabbath upon the first day of the week. If this mysterie was so cleerly seen by the Fathers, under the shadowes of the Old Testament: sure, the God of this world hath deeply blinded their minds, who cannot see the truth thereof under the shining light of the Gospel. Therefore this change of the Sabbath day under the New, was nothing but a fulfilling of that which was prefigured and fore-propheſied under the Old Testament.

5. According to their Lords mind and commandment, and the direction of the holy Ghost (which alway assisted them in their ministeriall office) the Apostles in all the Christian Churches (which they planted) ordained that the Christians should keep the holy Sabbath upon that seventh day, which is the first day of the week; [a] Concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, so do ye also. Every first day of the week, &c. [b] When yee come together in the Church (being the Lords day) to eate the Lords Supper, to [c] remember and shew the Lords death till he come, &c. In which words note: 1. That

[a] 1 Cor. 16.1,2.
[b] The Syriack translation hath, *Quum congregamini, non ſicut juſtum eſt in die Dominico noſtro, comeditis & bibitis.* The Arabian translation also hath thus: *Non comeditis & bibitis, prout vero diebus Dominicis noſtri decet.* And *Beza* witnesseth, that in one ancient Greek copy there is read, ΤΗΝ ΚΥΡΙΑΚΗΝ, The Lords-day added to every first day, &c.
[c] 1 Cor. 11.20, 25, 26.

1. That the Apostles ordained this day to be kept holy: therefore a divine institution.

2. That that day is named the first day of the week: therefore not the Jewish seventh, or any other.

3. Every first day of the week: which sheweth a perpetuity.

4. That it was ordained in the Churches of Galatia, as well as of Corinth, & he settled one uniform order in all the [a] Churches of the Saints: therefore it was universall.

5. That the exercises of this day were [b] collections for the poore (which appeares by Acts 2.42. and *Justin Martyrs* testimony, *Apol.* 2.) which were gathered in the holy assembly after Prayers, preaching of the Word, and administration of the Sacrament: therefore it was spirituall.

6. That he will have the collection (though necessary) removed against his comming, lest it should hinder his preaching; but not their holy meeting on the Lords day: for it was the time ordained for the publike worship of the Lord, which argueth a necessity.

And in the same Epistle S. *Paul* protesteth, that he [c] delivered them none other ordinance or doctrine, but what he hath received of the Lord. Insomuch that he chargeth them, that if any man think himself to be a Prophet, or spirituall, let him acknowledge, that the things that I write unto

[a] 1 Cor. 14.33.

[b] As the phrase of *Breaking of bread* comprehends all other exercises of religion, Act 20.7. So this phrase of *laying by in store*, comprehendeth all the other exercises of the Sabbath. And why should the Apostle require the collection to be made on the first day of the week, but because that on this day the holy assembly was held in the Apostles times?

[c] 1 Cor. 11.23. and 15.3.

unto you, are the commandements of the Lord. But he wrote unto them, and ordained among them to keep their Sabbath on the first day of the week: Therefore to keep the Sabbath on that day, is the very commandement of the Lord. And how can he be either a true Prophet, or have any grace of Gods Spirit in his heart, who seeing so cleerly the Lords day to have been instituted and ordained by the Apostles, will not acknowledge the keeping holy of the Lords day to be a commandement of the Lord? The Jewes confesse this change of the Sabbath to have been made by the Apostle *Peter*, *Alphon. in dialog. contra Judæos, tit.* 12. They are therefore more blind and sottish than the Jewes, who profanely deny it.

At Troas likewise S. *Paul*, together with seven of the chiefe Evangelists of the Church,[a] *Sopater*, *Aristarchus*, *Secundus*, *Gaius*, *Timotheus*, *Tychicus*, & *Trophimus*, and all the Christians that were there, kept the holy Sabbath on the first day of the week, in praying preaching, and receiving the Lords Supper.

[a] Act. 20. 4, 5, 6, &c.

And as it is a thing to be noted, that *Luke* saith not, that the Disciples were sent for to heare *Paul* preach; but the Disciples being come together to break bread upon the first day of the week, that is, to be partakers of the holy Communion, at what time the Lords death was, by the preaching of the Word, shewed, 1 Cor. 11. 26. *Paul preached unto them*, &c.

And

And that none kept those meetings but Christians, who only are called Disciples, Act. 11. 26. But at Philippi, where as yet there were no Disciples, *Paul* is said to go on their Sabbath day, to the place where the Jewes and their Proselytes were wont to pray, and there preached unto them, Act. 16. 12, 13. So that it is as clear as the Sun, that it was the Christians usuall manner to [a] passe over the Jewish seventh day and to keep the sabbath, and their holy meetings on the first day of the week. And why doth S. *John* calls this the *Lords day* but because it was a day known to be generally kept holy, to the honour of the Lord Jesus (who rose from death to life upon that day) throughout all the Churches which the Apostles planted? which S. *John* calleth the [b] *Lords day*; the rather to stirre up Christians to a thankfull remembrance of their redemption by Christ his resurrection from the dead. And with the day, the blessing of the Sabbath is likewise translated to the *Lords day*, because that all the [c] *sanctification* belonging to this new world is in Christ, and from him conveyed to Christians. And because there cannot come a greater authority than that of Christ and his Apostles; nor the like cause as the new creation of the world: therefore the Sabbath can never be altered from this day to any other, whilest this world lasteth. Adde hereunto how the Scripture noteth, that in the first planting and settling of the Church, nothing was

[a] Acts 21. 4. &c.

[b] Apoc. 1. 10. Mos *Christianus, &c.* It is the manner of Christians to call it the Lords day, *Beda in Luc. cap.* 41.

[c] Heb. 2. 11. & 5, 9.

done but by the speciall order and direction of the Apostles, 1 Cor. 11. 34 and 14. 36, 37. Tit. 1. 5. Acts 15. 6, 24. and the Apostles did nothing but what they had warrant for from Christ, 1. Cor. 11. 23.

To sanctifie then the Sabbath on the seventh day, is not a ceremoniall law abrogated; but the morall and perpetuall law of God perfected. So that the same perpetuall commandment, which bound the Jews to keep the Sabbath on that seventh day, to celebrate the worlds creation, binds Christians to solemnize the Sabbath on this seventh day, in the memoriall of the worlds redemption: for the fourth Commandement, being a morall law, requireth a seventh day to be kept holy for ever. And the moralitie of this, as of the rest of the Commandements, is more religiously to be kept of us under the Gospel, than of the Jews under the Law, by how much we (in Baptisme) have made a more speciall covenant with God, to keep his Commandements: and God hath covenanted with us, to free us from the curse, and to assist us with his Spirit, to keep his lawes. And that this commandement of the Sabbath (as well as the other nine) is morall and perpetuall, may plainly appear by these reasons:

Ten reasons demonstrating the commandement of the Sabbath to be morall.

1 BEcause all the reasons of this commandement are morall and perpetuall:

tuall: And God hath bound us to the obedience of this commandement with more forcible reasons than to any of the rest. First, because he did fore-see, that irreligious men would either more carelesly neglect, or more boldly break this commandment than any other. Secondly, because that in the practice of this commandement, the keeping of all the other consisteth: which makes God so often complain that all his worship is neglected or overthrown, when the Sabbath is either neglected or transgressed. It would make a man amazed (saith Mr. *Calvin*) to consider how oft, and with what zeal and protestation God requireth all (that will be his people) to sanctifie the seventh day: yea how the God of mercy mercilesly punisheth the breach of this commandement with cruell death: as though it were the summe of his whole honour and service.

a Ex Bodin. de repub. l. 4. c. 2.

And it is certain, that he who makes no conscience to break the Sabbath, will not (to serve his turn) make any conscience to break any of the other commandements; so he may do it without discredit of his reputation, or danger of mans law. Therefore God placed this commandement in the middest of the two Tables, because the keeping of it is the best help to the keeping of all the rest. The conscionable keeping of the Sabbath, is the mother of all religion and good discipline in the Church. Take away the Sabbath, and let even

man serve God when he listeth, and what will shortly become of religion, and that peace and Order which God will have to be kept in his Church? The Sabbath day is Gods Market day for the weeks provision, wherein he will have us to come unto him, and buy of him, without silver or mony the bread of Angels, and water of Life, the wine of the Sacraments, and milk of the Word, to feed our souls: tried gold, to enrich our faith: precious eye-salve, to heale our spirituall blindnesse: and the white raiment of Christs righteousnesse, to cover our filthy nakednesse. He is not far from true piety, who makes conscience to keep the Sabbath day; but he who can dispense with his conscience to b eak the Sabbath for his own profit or pleasure, his heart never yet felt, what either the feare of God, or true religion meaneth. For, of this commandement may that speech of Saint *James* be verified, *Hee that faileth in one, is guilty of all*, James 2. 10. Seeing therefore that God hath fenced this commandement with so many morall reasons, it is evident, that the commandement it selfis morall.

2. Because it was commanded of God to *Adam* in his innocency, whilest (holding his happinesse, not by faith in Christs merits, but by obedience to Gods Law) he needed no ceremony, shadowing the redemption of Christ. A Sabbath therefore of a seventh day cannot be simply a ceremony, but an essentiall part of Gods worship,

enjoyned unto man, when there was but one condition of all men. And if it was necessary for our first parents to have a Sabbath day, to serve God in their perfection; much more need their posterity to keep the Sabbath in the state of their corruption. And seeing God himself kept this day holy, how can that man be holy, that doth wilfully profane it?

3. Because it is one of the commandements which God spake with his own mouth, and twice wrote with his own fingers in tables of stone to signifie their authority & perpetuity. All that God wrote, were morall & perpetual commandments, and those are reckoned ten in number. If this were now but an abrogated ceremony, then there were but nine commandements. The ceremoniall that were to be abrogated by Christ, were written all by *Moses*; but this of the Sabbath with the other nine, written by God himself, were put into the Arke, where no ceremoniall law was put: to shew that they should be the perpetuall rules of the Church, yet such as none could perfectly fulfill and keep, but onely Christ.

4. Because Christ professeth, *that he came not to destroy the morall law*, Matth. 5. 17. and that the least of them should not be abrogated in his Kingdom of the New Testament: Insomuch, *that whosoever breaketh one of the least of these ten commandments, and teacheth men so, he should be called the least in the Kingdome of heaven*, Mat. 5. 19. that

that is, he should have no place in his Church. Now the morall Law commandeth one day of seven to be perpetually kept a holy Sabbath. And Christ himself expressly mentioneth the keeping of a Sabbath among his Christians at the destruction of Jerusalem, about 42. years after his resurrection. By which time all the Mosaicall ceremonies (except eating of bloud & things strangled) were by a publike decree of all the Apostles quite abolished and abrogated in Christian Churches. And therefore Christ admonished his Disciples, to pray that their flight be not in the winter, nor on the Sabbath day, Matth. 24. 20. Not in the winter, for that (by reason of the foulnesse of the waies & weather) their flight should be more painful & troublesome unto them: not upon the Sabbath, because it would be more grievous to their hearts, to spend that day in toiling to save their lives, which the Lord had commanded to be spent in holy exercises, to comfort their souls. Now if the sanctifying of the Sabbath on this day had been but ceremoniall, it had been no grief of have fled on this day, no more than on any other day of the week. But in that Christ doth tender so much this feare and grief of being driven to flie on the Sabbath day; and therefore wisheth his to pray unto God to prevent such an occasion: he plainly demonstrates, that the observation of the Sabbath is no abrogated ceremony, but a morall commandement, confirmed and established by Christ among

Christians. If you would know the day whereupon Christ appointed Christians to keep the Sabbath, S. *Iohn* will tell you that it was on the *Lords day*, Apoc. 1. 10. If you will know on what day of the week that was, S. Paul will tell you, that it was on every first day of the week, 1 Cor. 16. 1.

As Christ admonished, so Christians pray, and according to their prayers, God (a little before the wars began) warned by an [a] Oracle all the Christians in Jerusalem to depart thence, and to go to Pella, a little town beyond Jordan; and so to escape the wrath of God, that should fall upon the City and Nation. If then a Christian should not without grief of heart flie for the safety of his life on the Lords day; with what joy or comfort can a true Christian neglect the holy exercises of Gods worship in the Church, to spend the greatest part of the Lords day in profane and carnall sports, or servile labour? And seeing the destruction of Jerusalem was both a type and an assurance of the destruction of the world: who seeth not but that the holy Sabbath must continue till the very end of the world?

5. Because that all the ceremoniall Law was enjoyned to the Jews onely, and not to the Gentiles; but this commandement of the holy Sabbath (as Matrimony) was instituted of God in the state of innocency, when there was but one state of all men: and therefore enjoyned to the Gentiles as well

[a] *Euseb. hist Eccl 3. cap 5.* It is probable, that this Oracle was that voice (*Migremus hinc:*) which with an earthquake was heard by night in the Temple, mentioned by *Iosephus de bello Iudaico, l.6. cap.12.*

well as to the Jews. So that all Magistrates and Housholders were commanded to constrain all strangers (as well as their own subjects and family) to observe the holy Sabbath, as appeares by the fourth commandement, and practice of *Nehemiah*. All the ceremonies were a partition wall, to separate Jews and Gentiles. But seeing the Gentiles are bound to keep this commandement as well as the Jews, it is evident that it is no Jewish ceremonie. And seeing the same authority is for the Sabbath that is for marriage, a man may as well say, that marriage is but a ceremoniall law, as the Sabbath. And remember, that where marraige is termed but once the covenant of God, because instituted by God in the beginning; so the Sabbath is every where called the Sabbath of the Lord thy God, because ordained by God in the same beginning, both of time, and perpetuity: therefore not ceremoniall.

The corruption of our nature found in the manifest opposition of wicked men, and in the secret unwillingnesse of good men, to sanctifie sincerely the Sabbath, sufficiently demonstrateth, that the commandement of the Sabbath is [a] spirituall and morall.

7. Because, that as God by a perpetuall decree made the Sun, the Moon, and other lights in the firmament of heaven, not only to divide the * day from the night, but also to be for [b] signs, and for [c] seasons, and for [d] dayes, and for [e] yeares; so he

[a] Nitimur in vetitum. *Hor.*
* Gen. 1. 14. Job 9. 9. and 38. 31. Amos 5. 8.
[b] To distinguish 'twixt Sping and Harvest, Summer and Winter, and to foreshew judgements to come.
[c] *Moadim sig.* Sacred times appointed for Gods holy worship, having special significations and promises.
[d] One of the seven dayes of the week from the other.
[e] *Solar, Sabbataris & Jubilæus* Exod. 23. 11, 12.

ordained in the Church on earth, the holy Sabbath to be not only the appointed season for his solemn worship, but also the perpetuall rule and measure of time: So that as 7. daies make a weeke, 4. weeks a month, 12. months a year; so 7. years make a Sabbath of years, 7. Sabbaths of years a Jubilee, or 80 Jubilees, or 4000. years, or after *Ezechiel*, 4000. Cubits, the whole time of the Old Testament, till Christ by his Baptisme and Preaching began the state of the New Testament. Neither can I here passe over without admiration, how the Sacrament of Circumcision continued in the Church 39. Jubilees, from *Abraham*, to whom it was first given, unto the Baptisme of Christ in Jordan: which was just so many Jubilees (after [a] *Bucholcerus* account) as the world had continued before from *Adam* to the birth of *Abraham*. *Moses* began his ministery on the 80 year of his age. Christ enters upon his office in the 80 Jubilee of the worlds age. *Joseph* was 30 years old, when he began to rule over Egypt, *Gen.* 41. 46. and the Levites began to serve in the Tabernacle at 30 years old. So Christ likewise, to answer these figures, began his ministery in the 30 Jubilee of *Moses*, and when he began to be thirty years of age (Luke. 3. 23.) in the midst of *Daniels* last week: and so (continuing his ministery on earth three years and a half) finished our redemption, and *Daniels* period, by his innocent death upon the crosse. The most

[a] *Index Chron. apud Ann. Mundi*, 1198.

of

of all the great alterations, and ſtrange accidents which fell out in the Church, came to paſſe either in a Sabbaticall year, or in a yeare of Jubilee. For example:

The ſeventy weeks of *Daniel* beginning the firſt year of[a] *Cyrus*, and the 3439. year of the world, contain ſo many years as the world did weeks of years unto that time: and ſo many weeks of years as the world had laſted Jubilees. *Daniels* ſeventy weeks of years contained 490. ſingle years; the world before that time, 490. weeks of Sabbaths of years. *Daniels* period 70. weeks, the worlds 70. Jubilees. So that to comfort the Church for their 70. years captivity, which they had now (according to [b] *Jeremies* propheſie) endured in Babylon, *Gabriel* tells *Daniel*, that at the end of 70. weeks, or Sabbaths of years, that is, 70. times 7. years, or 490. years, their eternal redemption from hell ſhould be effected by the death of Chriſt, as ſure as they were now redeemed from the captivity of Babylon. This period of *Daniel* containing 70. Sabbaths, or 10. Jubilees of years, began at the firſt liberty granted the Jews by *Cyrus*, in the firſt year of his reigne over the Babylonians, mentioned *Ezech.* 1. 1. and ends juſtly at the time that Chriſt died upon the croſſe. From the death of Chriſt, or the laſt end of *Daniels* weeks, to the 71. year of Chriſt, the world is meaſured by ſeven Seales, or ſeven Sabbaths of years, making one complete Jubilee. From the end

a After M. Robert Pont his computation. Treatiſe of the laſt decayage of the world, publiſhed Ann. Dom. 1600. Robert Pont treatiſe of the laſt age, pa. 17.
b Jer. 25. 11, 12. Ezra. 1. 1.

of those [a] seven Seales, the world is measured to her end by [b] seven Trumpets each containing 245. years (as some conjecture, about 440. years, hence the truth will appeare:) *Enoch* the seventh from *Adam*, having lived so many years as there are dayes in the year, 365. was translated of God in a Sabbaticall year. *Moses* the seventh from *Abraham*, as another *Enoch* is buried of God, but born in a [c] Sabbaticall year of the world, 2373. and in the 777. year since the floud (after [d] *Broughtons* computation) is saved, as a new *Noah* in a Reed Ark, and liveth a builder of the Church, so long as *Noah* was building the Ark, 120. years. The promise was made to *Abraham* in a Sabbaticall year, being the 2023. of the world. The sixth year of *Ioshua*, being 2500. years from the creation of the world, wherein the land was possessed and divided among the children of Israel, was a Sabbaticall year, and the 50. Jubilee from the creation of the world. At this year *Moses* begins his Jubilee, by which (as with a chain of thirty links) he tieth the parting of Canaans possession to the Israelites, by *Ioshua*, to the opening of the Kingdome of Heaven to all believers by Jesus: And so carrieth the Church of the Jews by a [f] joyfull stream of Jubilees, from the type to the substance, from Canaan to Heaven, from *Ioshua* to Jesus: for Christ at the end of *Moses* thirty Jubilees, and the beginning of the 30. year of his age, at his Baptisme openeth Heaven, and gives

a Apo. 5. 1

b Apo 8. 2 *Napior* on the Apoc. proposition 6 8. 9 and his resolution.

c *Pont* of the last age of the world, pag. 32. *Buchol.* 2. *Index Chr.*

d *Broughtons* consent, *An. Mun* 3430 Deut. 34. *Pont. Ibid. & Scaliger Buchol.*

e *Pont.* p 21 *Buch chro. apud A M.* 2500

f Jubilee some derive of Trumpets of Rams horns, wherewith the Jubilee was found ed. others from *Jubal* a stream, because they carry us to the death of Christ, the author of our eternall rest and joy.

gives the clearest vision of the blessed Trinity that was seen since the world began. And by the silver Trumpet of his Gospel, proclaimes according to the prophesie of [a] *Esay*, eternall redemption to all that repent, and beleeve in him.

And the year of our Saviour Christs birth, being the 3948 of the world, was at the end of a Sabbaticall year: and the [b] 564. septenary of the world. *Moses* maketh the common age of all men to be ten times seven, Psal. 90. and every seventh year commonly produceth some notable change or accident in mans life; and no wonder: for as *Hipocrates* affirmeth, that a child in his mothers womb, on the seventh day of his conception, hath all his members finished, and from that day groweth to the perfection of birth: which is alwaies either the ninth, or seventh month. At 7. years old the child casts his teeth, and receives new. And every seventh year after, there is some alteration or change in mans life; especially at [c] *nine times seven*, the *Climacterick* year, which by experience is found to have been fatal to many of those learned [d] men, who have bin the chiefest lights of the world. And if they escaped that year, yet most of them have departed this life in a *septenary* year. *Lamech* died in the year of his life 777. *Methusalem*, the longest liver of the sons of men, died when he began to enter his 970. year. *Abraham* died when he had lived 25. times 7. years. *Iacob*, when he had

a Isa. 61. 5. Luke 4. 18.
b *Pont* of the last decaying age of the world, *pag.* 12, 13, 21.
c Expertum est in plerisque omnibus 63 annum cum periculo & clade aliqua venire aut corporis morbique gravioris, aut vitæ interitus, aut animi ægritudinis. *Agel. lib.* 1. 15. *cap.* 7. *August. in Ep. ad* Caium nepotem exultat se κλιμακτῆρα, communem seniorum annum 63. evasisse, *Bodin. de repub. lib.* 4. *cap.* 2.
d Aristotle Cicero, Bernard, Bocas, Erasmus, Luther, Melancthon, Sturmius.

lived 21. times seven years. *David*, after he had lived ten times seven years. So did *Galen*, so did *Petrarch*, who (as *Bodin* noteth) died on the same day of the year that he was born. So did the Maiden Queen [a] *Elizabeth*, of blessed and never dying memory came into this world, the *Eve of the nativity of the blessed Virgin Mary*; and went out of this world, on the *Eve of the annunciation of the Virgin Mary*. *Hippocrates* died in his 15. *septenary*, *Hierome* and *Isocrates*, in their 13. *Pliny Bartolus*, and *Cæsar*, in their 8. *septenary*. And *Iohannes de temporibus*, who lived [b] 361. years, died in the 53. *septenary* of his life. The like might be observed of innumerable others. And indeed, the whole life of a man is measured by the Sabbath: For how many years soever a man [c] liveth heare, yet his life is but a life of *seven dayes* multiplied: so that in the number of 7. there is a mystical perfection, wch our understanding cannot attain unto.

All which divine disposition of admirable things, so oft by *sevens*, call upon us to a continuall meditation of the blessed *Seventh-day-Sabbath*, in knowing and worshipping God in this life: that so from Sabbath to Sabbath, we may be translated to the eternall glorious Sabbath of rest and blisse in the life to come.

By the consideration whereof, any man that looketh into the holy History, may easily perceive, that the whole course of the world is drawn and guided by a certain

a. She was, she is (what can there more be said?) In earth the first, in heaven the second Maid.

b *Bodin. Dæmod.*

c Climax vitæ viro rum fere septenariis, aut novenariis: Fœminarum verò senariis dimittur, *Bodin de repp. l. 4. c. 2.*

tain chain of Gods Providence, disposing all things in [a] number, measure, & weight: All times are therefore measured by the Sabbath; so that time and the Sabbath can never be [b] separated: And the [c] Angel sweares, that this measuring of time shall continue till that time shall be no more: And as the Sabbath had his first institution in the [d] first Book of the Scriptures, so hath it its confirmation in the last: And as this Book doth authorize this day; so this day graceth the Book: in that the matter thereof was revealed upon so holy a day, the Lords revelation upon the [e] Lords day. As well therefore may they pull the Sun, Moon, and Stars out of the Heavens, as abolish the holy Sabbath (Times mete-rod) out of the Church: seeing the Sabbath is ordained in the Church (as well as the Sun and Moon in the Firmament) for the distinction of times.

[a] Wisd. 11 17.

[b] H. Wolph. præcom. Chronol.

[c] Apoc. 10 Tempus est rerum mundanarum duratio extrinsecus observata H. Wolph. præcom. Chron. cap. Tempus cum mundo cœpit, & una de situtum est. Ib.

[d] Gen. 1. 1.

[e] Apoc. 1. 10.

8. Because that the whole Church by an [f] universall consent, ever since the Apostles time, have still held the commandement of the Sabbath to be the morall and perpetuall Law of God, and the keeping of the Sabbath on the first day of the week to be the institution of Christ and his Apostles.

[f] Si quod horum tota die per orbem frequentat Ecclesia. Nam hoc quin ita faciendum sit disputare, insolentissimæ insaniæ est. Aug. epist. 118. ad Jan.

The Synod, called [g] *Synodus Colonienſis*, saith, that the Lords day hath been famous in the Church ever since the Apostles time. * *Ignatius* Bishop of Antioch living in S. *Johns* time, saith, Let every one that loveth Christ keep holy the Lords day, re-

[g] Synod. Col. par. 9. cap. 9.

* Ignat. ad Magnes.

renowned by his resurrection, which is the Queen of dayes, in which death is overcome, and life is sprung up in Christ. [a] *Iustin Martyr*, who lived not long after him, sheweth how the Christians kept the Sabbath on the Lords day, as we do [b] *Origen*, who lived about 180. years after Christ, shews the reason why the Sabbath is translated to the Lords day. [c] *Augustine* saith, That the Lords day was declared unto the Church by the resurrection of the Lord upon that day; *Et ex illo cæpit habere festivitatem suam*, and by Christ it was first ordained to be kept holy. And in another place, That the Apostles appointed the Lords day to be kept with all religious solemnity, because that upon that day our Redeemer rose from the dead, which also is therefore called the Lords day.

As therefore *David* said of the [d] city of God, so may I say of the Lords day, Glorious things are spoken of the day of the Lord: for it was the Birth-day of the world, the first day wherein all creatures began to have being. In it Light was drawn out of Darknesse. In it the law was given on Mount Sinai. In it the Lord rose from death to life. In it the [e] Saints came out of their graves, assuring that on it Christians should rise to newnesse of life. In it the holy Ghost descended upon the Apostles. And it is very probable, that on the seventh day, when the [f] seven Trumpets have blown, the cursed Jericho of this world shall fall, and our true

[a] Apol. 2.

[b] Orig. homil. 7 sup. Exod. 1.

[c] Epist ad Ian. 119. cap 13. & ad Cassul. ep. 86. August. de temp serm. 251.

[d] Psal. 87. 3. Aug. de temp. ser. 151. & 154 Cont. Const. cap. 8. Volph. Chr. lib 1. ca. 10 Muss. Bipont. postit. Dom. Pasch

[e] Mat. 27. 52. Codoman. Annal. An. Mun. 2515

[f] Josh. 6. 3. Apo. 10. 7

true Jesus shall give us the promised possession of the heavenly Canaan.

He that would see the uniform consent of antiquity, and practice of the Primitive Church in this point, let him read [a]*Eusebius* Ecclesiasticall History *lib.4. cap.23. Tertullian. de Idololatria, cap.14. Chrys. Ser.5. de resurrectione, Constitut. Apost. lib.7.cap.37. Cyril. in John, lib.12. cap.58.* Of this judgement are all the sound new Writers: See *Fox* on the Apoc.1.10. *Bucer* in Mat.12. 11. *Gualt.* in Malach.3. *hom.* 23. *Fulk* on the *Rhemish Testament*, Apoc. 1.10. *Chem. Exam. Con. Trid. part.4. de diebus Festis. Wolph. Chronol. lib.2. cap.1.* [b]*Armin. Thes. in 4. præcept.* and innumerable others. Learned *Junius* shall speak for all: *Quamobrem cum dies Dominicus*, &c. Wherefore seeing the Lords day is both by the fact of Christ (viz. his resurrection and often appearing to his Disciples upon that day) by the example and institution of the Apostles, and by the continuall practice of the ancient Church, and by the testimony of the Scripture, observed and substituted into the place of the Jewish Sabbath; *inepte faciunt*, they do foolishly, who say, that the observation of the Lords day is of tradition, and not from the Scripture, that by this means they might establish the traditions of men. And again, The cause of this change is the resurrection of Christ, and the benefit of the restoring of the Church by Christ, the remembrance of which benefit did succeed in the place of the

[a] *Augustin. ad Casulan. Ep.86. & ad Ian. 119. ca.19. Aug. Serm. temp. 251. & 154. & Con.6. Constant. can 8*

[b] *Non dubitamus quin variè apud Christianos Sabbatum violetur, non abstinendo ab iis quæ aliis diebus licita sunt. Armin. Prælect. in Gen.23.*

the memory of the creation, *Non humana traditione, sed Christi ipsius observatione & instituto*: Not by the tradition of man, but by the observation and appointment of Christ, who both on the day of his resurrection, and on every eighth day after, unto his ascension into heaven, did appear unto his Disciples, and came into their assemblies.

9. Because that the Lord himself expounded the end of the Sabbath to be a [a] signe and document for ever betwixt him and his people, that he is Jehovah by whom they are sanctified: and therefore must only of them be worshipped; and upon the paine of [b] death charged his people for ever to keep this [c] memoriall unviolated. But this end is morall and perpetuall: Therefore the Sabbath is morall and perpetuall. What [d] God had perpetually sanctified, let no man ever presume to make common or profane. Upon this ground it is, that the commandement terms this day the [e] Sabbath of the Lord thy God. And God himself calls it *his Holy-day*. And upon the same ground likewise, the Old Testament consecrated all their Sabbaths and Holy daies to the worship and honour of God alone. To dedicate therefore a Sabbath to the honour of any creature, is grosse idolatrie. For the first Table makes it a part of Gods worship, to have a Sabbath to his honour. So doth Levit. 23. 3, 37, 38. &c. and Ezek. 20. 20. Nehem. 9. 14. the Sabbath is put for the whole worship of

a Exod. 31. 13, 14. &c. Ezek. 20. 12, 20. & 46. 1, 2. &c.
b Exod. 35. 2.
c Armin. disput. Theol. in præcept. 4.
d Acts 10. 15. Rom. 14. 14.
e Isa. 58. 13.

of God. And our Saviour teacheth, that *we must worship the Lord God only*, Matth. 4. and therefore keep a Sabbath to the only honour of God. The holy Ghost notes it as one of *Jeroboams* greatest sins, That he ordained a feast *from the device of his own heart*, 1 Kings 12. 33. And God threatneth to visit Israel for keeping the daies of Baalim: that is, of Lords, as Papists do of Saints, Hos. 2. 13. but saith that such forget him. And so indeed none are lesse carefull in keeping the * Lords Sabbath, than they who are most superstitious observers of mens holy-daies. The Church of Rome therefore commits grosse Idolatrie;

* Read H. Wolph. Chronol. de Temp. lib. 1. cap. 4. pag 118. & c. 7 pag. 104 &c.

First, in taking upon her to ordain Sabbaths, which belongs only unto the Lord of the Sabbath to do.

Secondly, in dedicating those holy daies to the honour of creatures, which in effect is to make them sanctifying Gods.

Thirdly, in tying to these daies Gods worship, praiers, fasting, and merit.

Fourthly, in exacting on these daies of mens invention, a greater measure of solemnitie and sanctification than upon the Lords day, which is Gods commandement; which in effect is to preferre Antichrist before Christ. Our Church hath justly abolished all superstitious and idolatrous feasts: and only retains a few holy-daies to the honour of God alone, and easing of servants, Deut. 5. 14. though long custome

forceth

forceth to use the old names for civil distinction, as *Luke* used the profane names of *Castor* and *Pollux*, Act. 28. 11. And Christians of *Fortunatus*, 1 Cor. 16. 17. *Mercurius* Rom. 16. 14. and Jewes of *Mardocheus* day, 2 Mach. 15. 37.

10. Lastly, the examples of Gods judgements on Sabbath-breakers, may sufficiently seale unto them whose hearts are not seared, how wrathfully almighty God is displeased with them who are wilfull profaners of the Lords day.

The Lord (who is otherwise the God of mercie) commanded *Moses* to stone to death the man, who (of a presumptuous mind) would openly go to gather [a] sticks on the Sabbath day. The fact was small: True, but his sin was the greater, that (for so small an occasion) would presume to break so great a commandement.

[a] Num. 15. 32.

[b] *Nicanor* offering to fight against the Jews on the Sabbath day, was slain himself, and 35000. of his men.

[b] 2 Mac. 19. 17.

A [c] Husbandman grinding corn upon the Lords day, had his meale burned to ashes.

[c] Can. Magd. 12. ca 6.

Another carrying [d] corn on this day, had his barn, and all his corn therein, burnt with fire from heaven the next night after.

[d] Disp de temp. ser. 117.

Also, a certain [e] Noble-man (profaning the Sabbath usually in hunting) had a child by his wife with a head like a dogge, and with eares and chaps crying like a hound.

[e] Tho. Cant. li. 2. de lap. Temp. admiran vindict div. Theo. hist.

A covetous [f] Flax-wife at Kinstate in France,

[f] Johan. Fin. l. 3: de Mirac.

France, *Anno* 1559. using with her maids to work at her trade on the Lords day, it seemed unto them that fire issued out of the flaxe, but did no harme: the next Sabbath it took fire indeed, but was quickly quenched; but not taking warning by this, the third Sunday after it took fire again, burnt the house, and so scorched the wretched woman, with two of her children, that they died the next day: but (through Gods mercy) a child in the cradle was taken out of the fire alive, and unburnt.

On the 13. of January, *Anno* 1582. being the Lords day, the scaffolds fell in Paris-Garden under the people, at a Bear-baiting, so that eight were suddenly slain, innumerable hurt and maimed. A warning to such who take more pleasure on the Lords day to be in a Theater beholding carnall sports, than to be in the Church, serving God with the spirituall works of pietie.

[a] Stowes Abridgement. *Anno* 1582. Discite jam moniti Dominum non temnere Christum.

Many fearfull examples of Gods judgements by fire, have in our daies bin shewed upon divers townes where the profanation of the Lords day hath been openly countenanced.

Stratford upon Avon was twice on the same day twelve month (being the Lords day) almost consumed with fire: chiefly for profaning the Lords Sabbaths, and for contemning his Word in the mouth of his faithfull Ministers.

Teverton in Devonshire (whose remembrance makes my heart bleed) was oftentimes

times admonished by her godly Preacher, that God would bring some heavie judgement on the Towne, for their horrible profanation of the Lords day, occasioned chiefly by their Market on the day following. Not long after his death, on the third of April, *An. Dom.* 1598. God (in lesse than halfe an houre) consumed with a sudden and fearfull fire the whole * Towne, except only the Church, the Court-house, and the Almes-houses, or a few poore peoples dwellings: where a man might have seen foure hundred dwelling houses all at once on fire, and above fifty persons consumed with the flame. And now again, since the former Edition of this book, on the fifth of August last, 1612. (14. yeeres since the former fire) the whole Towne was again fired, and consumed, except some thirty houses of poore people, with the Schoole-house, and Almes-houses: They are blind who see not in this the finger of God. God grant them grace when it is next built, to change their Market-day, and to remove all occasions of profaning the Lords day. Let other Townes remember the Towre of Siloe, Luke 13. 4 and take warning by their neighbours chastisements; feare Gods threatnings, Jer. 17. 7. and believe Gods Prophets, if they will prosper, 1 Chro. 20 20.

* Whilest the Preachers cried in the Church, profanesse, profanesse, gaine, would not suffer them to heare: therefore when they cried, Fire, fire, in the street, God would not suffer to help.

Many other examples of Gods judgements might be alledged; but if these are not sufficient to terrifie thy heart from the wilfull profanation of the Lords day, pro-

ceed

ceed in thy profanation: it may be the Lord will make thee the next example, to teach others to keep his Sabbaths better.

He punisheth some in this life, to signifie, how he will plague all wilfull transgressors of his Sabbaths at the last day.

Thus we have proved, that the commandement of the Sabbath is morall, and that the change of it from the seventh to the first day of the week, was instituted by the authority of Christ and of his Apostles. But as in promulgating of the Law, divers ceremonies peculiar to the Jewes were annexed, the rather, to bind that people to the more carefull performance thereof; as to the first Commandement, *their deliverance from Egypt*, shadowing their *redemption from hell*: to the fifth Commandement, *length of daies in Canaan*, typing *eternall life in heaven*: to the sixth Commandement, *abstinence from bloud and things strangled*, figuring the care to abstain from all kind of murther: and to the whole Law, the ceremonie of [a] *Parchment-lace*, putting them in mind, to keep within the limits of the Law. So likewise to the fourth Commandement were added some ceremonies, which peculiarly belonged to the Jewes, and to no other people: as first, the double [b] sacrifices appointed for them on the Sabbath day, shadowing how God will be served on the Sabbath, with greater obedience than on the week daies. Secondly, the [c] rigid and strict ceasing from making

[a] Num. 15. 38.

[b] Num. 28. 9, 10.

[c] Exod. 35. 3.

of

of fire, [a] dressing of meat, and all bodily labour, both [b] remembring them of their full deliverance by *Moses* conduct from the fiery furnace, and slavery of * Egypt upon that day: as also shadowing unto them the eternall redemption of our soul's from hell by the death of Christ. Thirdly, the keeping of the Sabbath upon the precise seventh day, in order of the creation: shadowing to the Jewes, that Christ by his death, and resting on their Sabbath in the grave, should bring them rest and ease from the burthen and yoke of the Legall ceremonies, *which neither they nor their fathers were able to beare*, Act. 15. 10 Col. 2. 16, 17. And howsoever in Paradise, before mans fall, the keeping of the Sabbath on the seventh day of the creation, was not a ceremonie, but an argument of perfection: yet after the fall, it became ceremoniall, and subject to change, in respect of the restauration by Christ: As Mans life before the fall, being immortall, became afterwards mortall; and nakednesse being an ornament before, became afterwards a shame: and marriage became a type of the mysticall union betwixt Christ and his Church, Ephes. 5. And to fulfill the ceremonies (added for the Jews sake unto the Sabbath) Christ at his death rested in the grave all the Jewes Sabbath day; and by that rest fulfilled all those ceremoniall necessaries. Now, as the ceasing of the ceremonies annexed to the 1. 5. and 6. Commandements, and to Marriage, did not abolish

[a] Exod. 16. 23.
[b] Deut. 5. 6.

* It was the Sabbath day on which *Moses* and the children of Israel sang to God, when *Pharaoh* and his host were drowned in the sea, Exod. 15. See *Trem.* and *Jun.* notes on Deut. 5. 15 and on Exod. 12. 15.

aboliſh thoſe Commandements and Mar-
riage; no cauſe them to ceaſe from being
the perpetuall rules of Gods worſhip, and
mans righteouſneſs: no more di the abro-
gating of the ceremonies annexed to the
Sabbath, aboliſh the morality of the com-
mandement of the Sabbath; ſo that though
the ceremonies be all aboliſhed, by the
acceſs of the ſubſtance, and the ſhadow
overſhadowed by the body (which is
Chriſt) yet the holy reſt (which was com-
manded and kept, before either the Jewes
were a people, or thoſe ceremonies an-
nexed to the Sabbath) ſtill continued as
Gods perpetuall Law, whereby all the po-
ſterity of *Adam* are bound to reſt from
their ordinary buſineſſe, that they may
wholly ſpend every ſeventh day in the ſo-
emne worſhip, and onely ſervice of God
their Creator and Redeemer; but in the
ſubſtance of the fourth Commandement
there is not found one word of any cere-
monie.

The chief objections againſt the mora-
lity of the Sabbath are three.

Object. 1. That of *Paul* to the Galatians,
*Ye obſerve dues, and moneths, and times,
and yeeres, &c.* Gal. 4. 10. But there the
Apoſtle condemnes not the morall Sab-
bath (which we call the Lords day, and
which he himſelf ordained according to
Chriſts commandement in the ſame
Churches of Galatia and Corinth, 1 Cor.
16. 1. and 14. 37. and kept himſelf in o-
ther Churches, Acts 20. 7.) but he ſpeaks
of

of the Jewish daies, and times, and yeers, and the keeping of the Sabbath on the seventh day from the Creation, which he termeth *shadowes of things to come*, Col. 2. 17. abolished now by Christ the body; and in the Law are called Sabbaths, Levit. 23. 37. 38. but distinguished from the morall Sabbath.

Object. 2. That of *Paul* to the Colossians, *Let no man therefore condemne you in meat and drink, or in respect of an holy day, or of the New Moon, or of the Sabbath daies*, Col. 2. 16. But here the Apostle meaneth the Jewish ceremoniall Sabbaths, not the Christian Lords day, as before.

Object. 3. That of the same Apostle to the Romans, *This man esteemeth one day above another day, and another counteth every day alike, &c.* Rom. 14. 5.

But S. *Paul* makes no such account: for the question there is not between Jew and Gentiles, but between the stronger and weake Christians, Rom. 15. 1. The strong esteemed one day above another, as appears, in that there was a day both commanded and received in the Church, everywhere known and honoured by the name of the Lords day. And therefore *Paul* saith here, that *he that observed this day, observed it unto the Lord.* The observation whereof, because of the change of the Jewish seventh day, some weak Christians (as many now a dayes) thought not necessary: so that if men (because

Jew

Jewish day is abrogated) will not honour and keep holy the Lords day, but count it like other daies: it is an argument (saith the Apostle) of their weaknesse, whose infirmity must be born, till they have time to be further instructed and perswaded. Other objections are frivolous, and not worth the answering.

The true manner of keeping holy the Lords day.

NOw the sanctifying of the Sabbath consists in two things: First, in resting from all servile and common businesse, pertaining to our naturall life. Secondly, in consecrating that rest wholly to the service of God, and the use of those holy means which belong to our spirituall life.

For the first.

1. The servile and common works from which we are to cease, are generally all civill works, from the [a] least to the great left.

[a] Exod. 31.13, 14. &c.

More particularly:

First, from all the works of our calling, [b] though it were [c] reaping in the time of harvest.

[b] Exod. 31.15. &c. [c] Exod. 34.21.

Secondly, from carrying [d] burthens, as Carriers do: or riding abroad for profit or for pleasure: God hath commanded that the [e] beasts should rest on the Sabbath day, because all occasion of travelling or labouring with them should be cut off from man: God gives them that day a rest, and he that without necessitie deprives them of their

[d] Neh. 13. 39. Jer. 17. 21, 22, 27

[e] Deut. 5. 14.

their rest on the Lords day, the [a] groanes of the poore tired beasts shall in the day of the Lord rise up in judgement against him. Likewise, such as spend the greatest part of this day in trimming, painting, and pampering of themselves, like *Jezabels*, doing the Devils work upon Gods day.

[a] Rom. 8. 22. Deut. 25. 4 1. Cor 9. 9

Thirdly, from keeping of Faires or Markets, which for the most part God punisheth with pestilence, fire, and strange floods. [b]

[b] Neh 13. 15, 16, 17.

Fourthly, from studying any books or sciences, but the holy Scriptures, and Divinitie. For our study must be *to be ravished in spirit on the Lords day*. In a word, thou must on that day cease in thy calling to do thy work, that the Lord by his calling may do his work in thee. For whatsoever is gotten by common working on this day, shall never be blessed of the Lord: but it will prove like *Achans* gold, which being got contrary to the Lords commandement, brought the fire of Gods curse upon all the rest which he had lawfully gotten. And if Christ scourged them out as theeves, who bought and sold in his Temple (which was but a ceremonie shortly to be abrogated:) is it to be thought, that he will ever suffer those to escape unpunished, who (contrary to his commandement) buy and sell on the Sabbath day, which is his perpetuall Law? Christ calleth such sacrilegious theeves; and as well may they steale the Communion cup from the Lords Table, as steale from God the chiefest part of the

Lord

Lords Table, as steal from God the chiefest part of the Lords day, to consume it in their own lusts. Such shall one day find the judgements of God heavier than the opinions of man.

Fifthly, from all recreations and sports, which at other times are lawfull: for if lawfull works be forbidden on this day, much more lawfull sports, which do more steal away our affections from the contemplation of heavenly things, than any bodily work or labour. Neither can there be unto a man (that [b] delighteth in the Lord) any greater delight or recreation, than the sanctifying of the Lords day. For can there be any greater joy for a person condemned, than to come to his Princes house to have his pardon sealed? for one that is deadly sick, to come to a Physician that can cure him? or for a prodigall child, that fed on the huskes of swine, to be admitted to eate the bread of Life at his fathers table? or for him, who feares for sin the tidings of death, to come to hear from God the assurance of eternall life? If thou wilt allow thy self, or thy servant recreation, allow it in the six dayes which are thine: not on the Lords day, which is neither thine nor theirs. No bodily recreation therefore is to be used on this day: but so far as it may help the soul to do more chearfully the service of the Lord.

[a] Isa. 58. 13, 14.

[b] Psal. 37.

Sixthly, from [c] grosse feeding, liberall drinking of wine, too strong drink, which

[c] Eph. 5. 18, 19. Rom. 13. 13. Deut. 28. 47.

may make us either drowsie, or unapt to serve God with our hearts and minds.

a Isa. 58. 13. Seventhly, from all a talking about worldly things, which hindereth the sanctifying of the Sabbath more than working; seeing one may work alone, but cannot talk but with others.

He that keepeth the Sabbath onely by resting from his ordinarly work, keeps it but as a beast. But rest on this day, is so far commanded to Christians, as it is an help to sanctification; and labour so far forbidden, as it is an impediment to the outward and inward worship of God.

If then those recreations, which are lawfull at other times, are on the Sabbath not allowed; much more those that are altogether at all times unlawfull. Who without mourning can endure to see Christians keep the Lords day, as if they celebrated a feast rather to *Bacchus*, than to the honour of the Lord Jesus, the Saviour and Redeemer of the world? For having served God but an houre in outward shew, they spend the rest of the Lords day in *sitting down to eate and drinke, and rising up to play*, 1 Cor. 16. 7. First, balasting their bellies with eating and drinking, and then feeding their * lusts with playing and dancing. Against which profanation, al holy Divines, both old & new, have in their times most bitterly inveighed. Insomuch, that *Augustine* affirmeth, that b it was better to plow, than to dance upon the Sabbath day.

*Exod 31 13. &c.

b Melius enim arare quam saltare in Sabbato. *Aug. in tit. Psal. 91.*

Now

Now in the name of Almighty God who rested, having created heaven and earth) and of his eternall Son Jesus, the Redeemer of his Church, who shall shortly come on the dreadfull day of a Doom, to judge all men according to the obedience which they have shewed to his commandments: I require thee who readest these words, as thou wilt answer before the face of Christ and all his holy Angels at that day, that thou better weigh and consider, whether Dancing, Stage-playing, Masking, Carding, Dicing, Tabling, Chesse-playing, Bowling, Shooting, Bear-baiting, Carrowsing, Tipling, and such other fooleries of Robin-hood, Morice-dances, Wakes, and May-games, be exercises that God will blesse and allow on the Sabbath day. And seeing no action ought to be done that day, but such as whereby we either blesse God, or look to receive a blessing from God; how darest thou do those things on that blessed day, on which thou darest not to pray to God to bestow a blessing on it to thy use? Heare this, and tremble at this, O profane youth of a profane age!

a Acts. 17. 31. Rom. 2. 16 &c. 1 Thes. 2. 8. &c.

O heart all frozen, and void of the feeling of the grace of God! that having every day in six, every hour in every day, every minute in every houre, so tasted the sweet mercy of thy God in Christ, without which thou hast perished every moment! yet canst not find in thy corrupt and irreligious heart, to spend in thy Masters

service that one day of the week, which he had reserved for his own praise and worship. Let men in defence of their profaneness object what they will, and answer what the Devill puts in their mouthes: yet I would wish them to remember, that seeing it is an ancient [a] tradition in the Church, that the Lords second comming shall be upon the Lords day; how little joy they should have to be overtaken in those carnall sports to please themselves, when their Master should find them in spirituall exercises serving him. The profanest wretch would then wish rather to be taken kneeling at prayers in the Church than skipping like a Goat in a dance. If this cannot move, yet I would wish our impure Gallants to remember, that whilest they thus dance on the Lords day (contrary to the Lords commandement) they do but dance about the pits brink; and they know not which of them shall first fall therein. Whereinto being once falne, without repentance, no greatnesse can exempt them from the vengeance of that great God, whose commandement (contrary to their knowledge and conscience) they do thus presumptuously transgresse. If then Gods Commandements cannot deterre thee, nor Gods Word advise thee, I say no more, but what S. *John* said before me, [b] *He which is filthy, let him be filthy still.*

[a] *Lactan. lib. 7. cap. 2.*

[b] *Apoc. 22. 11. This was the last and heavyest curse Saint John wished spirituall Babylon.*

For the second.

2. The consecration of the Sabbaths rest con-

consists in performing three sorts of duties: First, before: secondly, at: thirdly, after the publike exercises of the Church.

The duties to be performed before the publike exercise are,

1. To give over working betime on the Eve, that thy body may be the more refreshed, and thy mind the better fitted to sanctifie the Sabbath on the next day. For want of this preparation, thy self and thy servants being tired with labour and watching the night before, are so heavy, that when you should be serving God, and hearing what his Spirit saith unto his Church for your souls instruction, you cannot hold up your heads for sleeping: to the dishonour of God, the offence of the Church, and the shame of your selves: therefore the Lord commands us not only to keep holy, but also to remember afore-hand the Sabbath day; to keep it holy, by preparing our hearts, and removing all businesse that might hinder us to consecrate it as a glorious day unto the Lord. Therefore, whereas the Lord in the other Commandements doth but bid or forbid, he doth both in this Commandement, and that with a speciall *memorandum*. As if a Master should charge his servant to look well unto ten things of great trust, but to have a more speciall care to remember one of those ten, for divers weighty reasons; should not a faithfull servant that loves his Master, shew a

a Apoc. 2. & 3.

b Isa 56.2 &c. and 58.13 &c.

more speciall care unto that thing above all other businesse?

Thus *Moses* taught the [a] people over night to remember the Sabbath: and it was an holy custome among our fore-fathers, when at the ringing to prayer on the Eve before, the Husbandman would give over his labour in the field, and the Tradesman his work in the shop, and go to Evening prayer in the Church, to prepare their souls, that their minds might more chearfully attend Gods worship on the Sabbath day.

[a] Isa. 56. 2. & 58. and 58. 13. &c.

2. To possesse that night thy [b] vessell in holinesse and honour, 1 Cor. 7. 5. that thou mayest present thy soul more purely in the sight of God the next morning.

[b] Exod. 16 23. &c.

3. To rise up early in the morning on the Sabbath day. Be carefull therefore to rise sooner on this day than on other daies; by how much the service of God is to be preferred before all earthly businesses: For there is no Master to serve so good as God; and in the end no work shall be better rewarded than his service.

4. When thou art up, consider with thy self what an impure sinner thou art, and into what an holy place thou goest to appeare, before the most holy God, who seeth thy heart, and hateth all impurity and hypocrisie. Examine thy self therefore before thou goest to Church, what grievous sins thou hast committed the week past; confesse them unto God, and earnestly pray for the pardon and forgivenesse

of them, and so reconcile thy self with God in Christ. Renew thy vowes to walk more conscionably, and pray for an increase of those graces which thou hast, and a supply of those which thou wanteſt. But especially, pray that thou mayeſt have grace to heare the Word of God read & preached with profit: and that thou mayeſt receive the holy Sacrament with comfort (if it be Communion day) that God by his holy Spirit would assist the Preacher, to speak something that may kill thy sin, and comfort thy soul: which thou mayeſt do in this or the like sort.

A Morning Praier for the Lords day.

O Lord most high, O God eternall, all whose works are glorious, and whose thoughts are very deep: there can be no better thing than to praise thy Name, and to declare thy loving kindneſſe in the morning, on thy holy and blessed Sabbath day: For it is thy will and commandement, that we should sanctifie this day in thy service and praise; and in the thankfull remembrance, as of the creation of the world by the power of thy word; so of the redemption of mankind by the death of thy Son: Thine (O Lord) I confeſſe is greatneſſe, and power, and glory, and victory, and praier: for all that is in heaven and earth is thine: Thine is the Kingdome, O Lord, and thou excelleſt as head over all. Both riches and honour come of

thee, and thou reigneſt over all, and in thine hand is power and ſtrength, and in thine hand it is to make great, and to give grace unto all. Now therefore, O my God, I praiſe thy glorious Name, that whereas I a wretched ſinner, having ſo many waies provoked thy Majeſty to anger and diſpleaſure, thou notwithſtanding of thy favour and goodneſſe (paſſing by my profaneſſe and infirmities) haſt vouchſafed to adde this Sabbath again into the number of my daies. And vouchſafe O heavenly Father, for the merits of Jeſus Chriſt thy Son (whoſe glorious reſurrection thy whole Church celebrateth this day) to pardon and forgive me all my ſins and miſdeeds. Eſpecially, O Lord, * cleanſe my ſoule from thoſe filthy ſins, with the bloud of thy moſt pure and undefiled Lamb, which taketh away the ſins of the world. And let thy holy Spirit more and more ſubdue my corruptions, that I may be renewed after thine own image, to ſerve thee in newneſſe of life, and holineſſe of converſation: And as of thy mercie thou haſt brought me to the beginning of this bleſſed day, ſo I beſeech thee make it a day of reconciliation betwixt my ſinfull ſoul and thy divine Majeſty. Give me grace to make it a day of repentance unto thee, that thy Goodneſſe may ſeale it to be a day of pardon unto me: and that I may remember, that the keeping holy of this day, is a commandement which thine own finger hath written: That on this day

* Here thou mayeſt confeſſe whatſoever ſin of the laſt week clogs thy conſcience 1. John 1. 10.

day I may meditate on the glorious workes of our Creation and Redemption, and learn how to know and to keep all the reſt of thy holy Laws and Commandements. And when anon I ſhall with the reſt of the holy aſſembly appeare before thy preſence in thy houſe, to offer unto thee our morning ſacrifice of praiſe and praier, and to heare what thy ſpirit, by the preaching of thy Word, ſhall ſpeak unto thy ſervant: O let not my ſins ſtand as a cloud to ſtop my praiers from aſcending unto thee, or to keep back thy grace from deſcending by thy Word into my heart. I know, O Lord, and tremble to think, that three parts of the good ſeed fall upon bad ground: O let not my heart be like the high-way, which through hardneſſe and want of true underſtanding receives not the ſeed, till the evill one commeth, and catcheth it away: nor like to the ſtony ground, which heareth with joy for a time, but falleth away as ſoon as perſecution ariſeth for thy Goſpels ſake: nor like the thorny ground, which by the cares of this world, and the deceitfulneſſe of riches, choketh the word which it heareth, and makes it altogether unfruitfull: but that like unto the good ground, I may heare thy Word with an honeſt and good heart, underſtand it, and keep it, and bring forth fruit with patience, in that meaſure that thy wiſdome ſhall think meet for thy glory, and mine everlaſting comfort. Open likewiſe, I beſeech thee,

O Lord, the doore of utterance unto thy faithfull servant, whom then hast sent unto us, to open our eies, that we may turne from darknes to light, and from the power of Satan unto God, that we may receive forgivenesse of sinnes, and inheritance among them which are sanctified by faith in Christ: and give me grace to submit my selfe unto his ministerie, as well when he terrifieth me with judgements, as when he comforteth me with thy mercies, and that I may have him in singular love for his workes sake; because he watcheth for my soule, as he that must give an account for the same unto his Master. And give me grace to behave my selfe in the holy congregation with comelinesse and reverence, as in thy presence, and in the sight of thy holy Angels. Keep me from drowsines and sleeping, and from all wandring thoughts, and worldly imaginations: sanctifie my memorie, that it may be apt to receive, and firme to remember those good and profitable doctrines which shall be taught unto us out of thy Word: And that through the assistance of thy holy Spirit I may put the same lessons in practice for my direction in prosperitie, for my consolation in miserie, for the amendment of my life, and the glorie of thy Name. And that this day, which godlesse and profane persons spend in their owne lusts and pleasures, I (as one of thy obedient servants) may make my chiefe delight to consecrate it to thy

thy glorie and honour, not doing mine owne waies, nor seeking mine owne will nor speaking a vain word; but that ceasing from the workes of sin, as well as from the works of mine ordinarie calling, I may through thy blessing feele in my heart the beginning of that eternall Sabbath, which in unspeakable joy and glorie I shall celebrate with thy Saints and Angels, to thy praise and worship in thy heavenly Kingdome for evermore. All which I humbly crave at thy hands, in the name and mediation of my Lord, in that forme of praier which he hath taught me: Our Father which art in Heaven, &c.

Having thus in private prepared thy own soule, if thou hast the charge of a family, call all thy household together, reade a Chapter, and pray as in the week daies: but remember so to dispatch these private preparations and duties, as that thou and thy family may be in the Church before the beginning of praiers: else your private exercises are rather an hinderance than a preparation. And as thou (and thy household) do go in all reverence towards the Church, let every one meditate thus with himself:

Things to be meditated as thou goest to the Church.

THat thou art going to the Court of the Lord, and to speak with the great God by praier, and to hear his Majesty speak unto thee by his word, and to receive his

Psal. 100. 5.

his blessing on thy soul, and thy honest labour, in the six daies last past.

2. Say with thy self by the way: [a] As the Hart brayeth for the rivers of waters, so panteth my soul after thee, O God. My soule thirsteth for God, even for the living God: When shall I come and appeare before the presence of God? For [b] a day in thy courts is better than a thousand other where, I had rather be a doore-keeper in the house of my God, than to dwell in the tabernacles of wickednesse. Therefore [c] will I come into thine house in the multitude of thy mercies, and in thy feare will I worship toward thy holy Temple.

3. As thou entrest into the Church, say, [d] How fearfull is this place? This is none other but the house of God, this is the gate of heaven. Surely, the Lord is in this place: God is in this people indeed. And prostrating with thy face downward, being come to thy place, say, [e] O Lord, I have loved the habitation of thy house, and the place where thy honour dwelleth: [f] One thing therefore have I desired of thee that I will require, even that I may dwell in thine house all the daies of my life, to behold thy beauty, and to visit thy temple: [g] Therefore will I offer in thy tabernacle sacrifices of joy, I will sing and praise the Lord. Hearken unto my voice, O Lord, when I cry, have mercy also upon me, and heare me. [h] Doubtlesse, kindnesse and mercy shall follow me all the daies of

a Psal. 42. 1, 2.
b Psal. 84. 10.
c Psal. 5. 7
d Gen. 28. 16, 17. 1. Cor. 14. 23.
e Ps. 26. 8.
f Ps. 27. 4.
g Ps. 27. 6
h Ps. 23, 6.

of my life, and I shall remain a long season in the house of the Lord. And this is that preparation or looking to our [a] feet, whereto *Solomon* adviseth us before we enter into the house of God.

[a] Eccl. 5. 1

The second sort of duties which are to be performed at the time of the holy assembly.

WHen praiers begin, lay aside thine own private meditations; and let thy heart joyn with the Minister and the whole Church, as being [b] *one body of Christ*; and because that God is the God of order, he will have all things to be done in the Church with [c] *one heart and accord*; and the exercises of the Church are common and publike. It is therefore an ignorant pride for a man to think his own private praiers more effectuall than the publike praiers of the whole Church. *Solomon* therefore adviseth a man not to be [d] rash, to utter a thing in the Church before God. Pray therefore when the Church prayeth, sing when they sing, and in the action of kneeling, standing, sitting, and such indifferent ceremonies (for the avoiding of scandall, the continuance of charitie, and in testimony of thy obedience) [e] conform thy self to the manner of the Church wherein thou liveſt.

[b] 1. Cor. 12. 12.

[c] Act. 2. 1. 46 & 4. 32.

[d] Eccl. 5. 1

[e] Cum Romam venio, jejunio Sabbato, cum hic sum, non jejuno. Sic & tu ad quam forte Ecclesiam veneris, ejus morem serva, si cuiquam non vis esse scandalo, nec quenquam tibi. *Ambr. conf. Aug. Ep. ad Januar.*

Whilest the Preacher is expounding & applying the Word of the Lord, look upon him; for it is a great help to stirre up thy attention, and to keep thee from wandring thoughts:

thoughts: So [a] the eyes of all that were in the Synagogue, are said to be fastened on Christ while he preached, and that [b] all the people hanged upon him when they heard him. Remember that thou art there as one of Christ Disciples, to learn the knowledge of salvation by the remission of sins through the tender mercy of God, Luk. 1 77.

[a] Luke 4. 20.
[b] Luk. 19. 48.

Be not therefore in the schoole of Christ like an idle boy in a Grammar schoole, that often heareth, but never learneth his lesson; and still goeth to schoole, but profiteth nothing. Thou hatest it in a childe: Christ detesteth it in thee. To the end therefore that thou mayest the better profit by hearing, marke:

1. The coherence and application of the text.

2. The chiefe summe or scope of the holy Ghost in that text.

3. The division or parts of the text.

4. The doctrines; and in every doctrine, the proofes the reasons, and uses thereof.

A method of all others easiest for the people (being accustomed thereto) to help them to remember the Sermon; and therefore much wished to be put in practice of all faithfull Pastors, who desire to edifie their people in the knowledge of God, and his true Religion.

If the Preachers method be too curious or confused, then labour to remember,

1. How many things be taught which thou

thou knewest not before; and be thankfull.

2. What sins be reproved, whereof thy conscience tells thee that thou art guilty, and therefore must be amended.

3. What vertues hee exhorteth unto, which are not so perfect in thee, and therefore endeavour to practise them with more zeale and diligence.

But in hearing, apply every speech as spoken to thy self, rather by God, than by man: and labour not so much to heare the words of the Preacher sounding in thine eare, as to feel the operation of the Spirit working in thy heart. Therefore it is said so often, Let him that hath an eare, heare what the Spirit speakes to the Church, Apoc. 2 7. And, Did not our hearts burne within us, whilest he opened unto us the Scriptures? Luke 24.32. And thus to heare the Word hath a [a] blessing promised thereto. It is the acceptablest [b] sacrificing of our selves unto God. It is the [c] surest note of Christs Saints: The [d] truest mark of Christs sheep: the [e] apparentest sign of Gods elect: the very bloud, as it were, which uniteth us to be the [f] spirituall kindred, brethren and sisters of the Son of God. This is the best art of memorie for a good hearer.

When the Sermon is ended,

1. Beware thou depart not like nine Lepers, till that for thine instruction to saving health, thou hast returned thanks and praise to God by an after praier, and singing of a Psalme: and when the blessing

[a] Luke 11 28.
[b] Rom. 15. 16.
[c] Deut. 33 3.
[d] John 10 27.
[e] John 8 47. & 18. 37.
[f] Luke 8. 21. Mat. 35.

sing is pronounced, stand up to receive thy part therein and heare it, as if [a] Christ himself (whose Minister he is) did pronounce the same unto thee: for in this case it is true, [b] He that heareth you, heareth me: and the Sabbath day is blessed, because God hath appointed it to be the day wherein by the mouth of his Ministers [c] he will bless his people which hear his word, & glorifie his name. For though the Sabbath day in it self be no more blessed then the other six daies, yet (because the Lord hath appointed it to holy uses above others) it doth as far excell other daies of the week, as the consecrated bread which we receive at the Lords Table, doth the common bread which we eate at our own table.

[a] Ezek. 3. 17.

[b] Luke 10. 16.

[c] Num. 6. 23, 27.

2. If it be a communion day, draw neer to the Lords Table, in the wedding garment of a faithfull and penitent heart, to be partaker of so holy a banquet.

And when Baptisme is to be administred, stay and behold it with all reverent attention, that so thou mayest first shew thy reverence to Gods ordinance: secondly, that thou mayest the better consider thy own engrafting into the visible body of Christs Church; and how thou performest the vows of thy new covenant. Thirdly, that thou mayest repay thy debts in praying for the infant which is to be baptized (as other Christians did in the like case for thee) that God would give him the inward effects of Baptisme, by his bloud and Spirit. Fourthly, that thou mayest assist the

the Church in praising God for grafting another member into his mysticall bodie. Fifthly, that thou mayest prove whether the effects of Christs death kill sin in thee; and whether thou be raised to newnesse of life by the vertue of his resurrection: and so to be humbled for thy wants, and to be thankfull for his grace. Sixthly, to shew thy self to be a free man of Christs corporation: having a voice or consent in the admission of others into that holy societie.

3. If there be any [a] collection for the poore, freely without grudging bestow thine almes, as God hath blessed thee with abilitie. [a] 1 Cor. 16.1. 2 Cor 9. 5,6,7.&c.

And thus far of the duties to be performed in the holy assembly.

Now of the third sort of duties after the holy assembly.

AS thou returnest home, or when thou art entred into thy house, meditate a little while upon those things which thou hast heard. And as the clean beasts which [b] chew the cud, so must thou bring again to thy remembrance, that which thou hast heard in the Church: and then kneeling down, turn all to a prayer, beseeching God to give such a blessing to those things which thou hast heard, that they may be a direction to thy life, and a [c] consolation unto thy soul. For till the word be made thus our own, and as it were close hidden in our hearts, we are in danger lest Satan steale [b] Lev. 11.3 [c] Psal. 119 11. [d] Mat. 25. 20.

steale it away, and we shall receive no profit thereby. And when thou goest to dinner, in that reverend and thankfull manner before prescribed, remember, according to thine abilitie, to have once or more poore Christians, whose hungry bowels may be refreshed with thy meat; imitating holy *Job*, who protested, that he never eat his morsels alone, without the good company of the poore and fatherlesse, Job 31.17,18. that is the commandement of Christ our Master, Luk. 14, 13. Or at least wise send some part of thy [a] dinner to the poor, who lie sick in the back lanes, without any food. For this will bring a blessing upon all thy works and labours, and it will one day more rejoyce thy soul, than it doth now refresh his bodie, when Christ shall say unto thee, O blessed child of God, I was an [b] hungred, and thou gavest me meat, &c. And for as much as thou hast done it for my sake to the least of these my brethren, I take it in as good part, as if thou hadst done it to my own self.

[a] Heb. 13. 16. Deut. 15.10. &c.

[b] Mat. 25. 35. &c.

When dinner is ended, and the Lord praised, call thy * family together, examine what they have learned in the Sermon: commend them that do well, yet discourage not them whose memories or capacities are weaker, but rather help them; for their will and minds may be as good. Turn to the proofes which the Preacher alledged, and [c] rub those good things over their memories again. Then sing a Psalme or more: if time permit, thou mayest teach and

* If thou be a private man, either performe these holy duties by thy self, or joyn with some godly Family in the performance of them. Acts 17. 11. Heb. 5. 14. Matth. 26 30.

[c] Deut. 6. 7. 10, Heb. 6. 1.

and examine them in some part of the Catechisme, conferring every point with the proofes of the holy Scripture. This will both increase our knowledge and sharpen our memory: seeing by experience we find, that in every trade they who are most [a] exercised, are ever best expert. But in any wise, remember to dispose all these private exercises, as that thou mayest be with the first in the holy congregation at the evening exercise, where behave thy self in the like devotion and reverence, as was prescribed for the holy exercise of the morning. [a] Heb. 5. 14.

After evening praier, and at thy supper, behave thy self in the like religious and holy manner, as was formerly prescribed. And either before, or after supper, if the season of the yeere and weather do serve:

1. Walk into the fields, and meditate upon the [b] works of God: for in every creature thou mayest read as in an open book, the wisdome, power, providence, and goodnesse of almighty God. And how that none is able to make all these things in the [c] varietie of their formes, vertues, beauties, life, motions, and qualities, but our most glorious God. [b] Psal 92. 5. & 19. 1. &c. and 8. 1, 3. &c. Rom. 1. 19 20. Præsentem narrat quælibet herba Deum. [c] Isa. 40. 26.

2. Consider how gracious he is, that made all these things to [d] serve us. [d] Psal. 8. 6

3. Take occasion hereby to stirre up both thy self and others to admire and adore his power, wisdome, and goodnesse; and to think what ungratefull wretches we are, if we will not (in all obedience) serve and honour him.

4. If

4. If any neighbour be [a] ſicke, or in any heavineſſe, go to viſit him. If any be fallen at variance, help to reconcile them.

To conclude, three ſorts of workes may lawfully be done on the Sabbath day.

1. Works of pietie, which either directly concerne the ſervice of God, though they be performed by bodily labour; as under the Law, the [b] *Prieſts* did labour in killing and dreſſing the ſacrifices, and burning them on the altar. And Chriſtians under the Goſpel, when they travell far to the places of Gods worſhip, it is but a [c] Sabbath daies journey, like to that of the [d] *Shunamite*, who travelled from home, to heare the Prophet on the Sabbath day, becauſe ſhe had no teaching neere her own dwelling: and the Preacher, though he laboureth in the ſweat of his brows, to the wearying of his body, yet he doth but a Sabbath daies work: for the holy [e] ſanctifieth the work: as the [e] *Temple* did the *gold*, or the *Altar* the gift thereon: or elſe ſuch bodily labour, whereby the people of God are aſſembled to his worſhip: as the ſounding of [f] *Trumpets* under the Law, or the ringing of Bels under the Goſpel.

2. Works of charity, as to [g] ſave the life of a man, or of a [h] beaſt, to [i] fodder, water, and dreſſe cattell: to make honeſt [k] proviſion of meat and drink, to refreſh our ſelves, and to [l] relieve the poore, to viſit the ſicke, to [m] make collections for the poore, and ſuch like.

3. Works

[a] Mat. 25. 35. Jam. 5. 14. &c.
[b] Matth. 12. 5.
[c] Act. 1. 12.
[d] 2 Kin. 4. 23.
[e] Mat. 23. 17, 19.
[f] Num. 10. 3.
[g] 1 Kin. 19 3. Mar. 3. 4
[h] Mat. 12. 13.
[i] Luk. 13. 15.
[k] Mat. 12. 1
[l] Heb. 13. 16 2 Cor. 9. 12, 13.
[m] 1 Cor. 16. 1.

3. Works of necessity; not feigned, but present and imminent, and such as could not be prevented before, or cannot be deferred unto another day. As to resist the invasion of enemies, or the robberies of theeves, to quench the rage of fire: and for Physicians to stanch or let bloud, or to cure any other desperate disease: and for Midwives to help women in labour: Mariners may do their labours: Souldiers, being assailed, may fight: and * Posts may ride for the publike good, and such like. On these or the like occasions a man may lawfully work: yea, and when they are called, they may upon any of those occasions go out of the Church, and from the holy exercise of the Word and Sacraments: provided alwayes that they be humbled, that such occasions fall out upon that day and time; and that they take no monie for their pains on that day, but only for their stuffe, as in the fear of God, and conscience of his commandement.

* Nuncius præceps excipitur à Sabbato, Jud. comment. sup. Num. 13. 1.

When the time of rest approacheth, retire thy self to some private place: & knowing that in the state of corruption no man living can sanctifie a Sabbath in that spirituall manner that he should, but that he commits many breaches thereof, in his thoughts, words, and deeds, humbly crave pardon for thy defects, and reconcile thy self unto God, with this or the like evening sacrifice.

A private Evening prayer for the Lords day.

O Holy, [a] holy, holy Lord God of Sabbath! Suffer me who am but [b] dust and ashes, to speak unto thy most glorious Majesty. I know that thou art a [c] consuming fire, I acknowledge that I am but withered [d] stubble. My [e] sins are in thy sight, and Satan [f] stands at my right hand to accuse me for them. I come not to excuse, but to [g] judge my self worthy of all those judgements, which thy justice might most justly inflict on me a wretched creature, for my sins and transgressions; the number of them is so great, the nature of them so grievous, that they make me seem vile in mine own eies, how much more loathsome in [b] thy sight? I confesse, they make me so far from being worthy to [i] be called thy son, that I am altogether unworthy to have the name of thy meanest servant. And if thou shouldst but recompense me according to my desert, the [k] earth (as weary of such a sinfull burthen) should open her mouth, and swallow me up, like one of *Dathans* family, into the bottomlesse pit of hell. For if thou didst not spare the naturall branches, those [l] Angels of glorious excellencie, but hurledst them down from the heavenly habitations, into the paines of hellish darknesse, to be kept unto damnation, when they sinned but once against thy Majesty; and didst expell our first [m] parents out of Paradise, when they

[a] Isa. 6. 3.
[b] Gen. 18. 27.
[c] Heb. 12. 29.
[d] Job 8. 12
[e] Psa. 51. 3.
[f] Zach 3. 1
[g] 1 Cor. 11. 31.
[b] 2 Sam. 6. 22
[i] Luke 15. 21.
[k] Psa. 106. 17.
[l] 2 Pet. 2. 4.
[m] Gen. 3. 23.

did

did but transgresse one of thy Laws: Alas, what vengeance may I expect, who have not offended in one sin only, [a] heaping daily sin upon sin, without any true repentance, [b] drinking iniquitie as it were water, ever powring in, but never powring out any filthinesse, and have transgressed not one, but all thy holy Lawes and Commandements? yea, this present day, which thou hast straightly commanded me to keep holy, to thy praise and worship. I have not so religiously kept and observed, nor prepared my soul in that holinesse and chastitie of heart, as was fit to meet thy blessed Majesty in the holy assembly of thy Saints. I have not attended to the preaching of thy Word, nor to the administration of thy Sacraments, with that humilitie, reverence, and devotion that I should. For though I was present at those holy exercises in my bodie, yet, Lord, I was overtaken with much drowsinesse: and when I was awake, my mind was so distracted, and carried away with vaine and worldly thoughts, that my soul seemed to be absent and out of the Church: I have not so duly (as I should) meditated with my self, nor conferred with my family upon those good instructions which we have heard and received out of thy holy Word by the publike ministerie. For default whereof Satan hath stolne the most part of those instructions out of my heart, and I wretched creature have forgotten them as though they had never been heard. And

[a] Rom. 2. 5

[b] Job. 15. 16.

my

my family doth not thrive in knowledge and sanctification under my government as they should. Though I knew where many of my poore brethren live in want and necessitie, and some in pain, and comfortlesse; yet I have not remembred to relieve the one with my almes, nor the other with consolations: but I have feasted my self, and satisfied my own lusts. I have spent the most part of the day in idle talke, vaine sports and exercises. Yea, Lord, I have, &c. [Here confesse whatsoever fault thou hast done that day by omission, or commission, and then fetching from thine heart a deep sigh, say,] And for all these my sins, my conscience cries guiltie, thy Law condemnes me, and I am in thy hand, to receive the sentence and curse that is due to the wilfull breach of so holy a commandement. But what if I am by the Law condemned? yet, Lord, thy Gospel assures me, that thy [a] mercy is above all thy works, that thy grace transcends thy Law, and thy goodnesse delighteth there to reigne, where sins do most [b] abound. In the multitude therefore of the mercies and merits of Jesus Christ my Saviour, I beseech thee, O Lord (who despisest not the sighing of a contrite heart, nor [c] desirest the death of a penitent sinner) to pardon and forgive me all those my sins, and all the errours of this day, and of my whole life; and free my soul from that curse and judgement which is due unto me for them. Thou that didst justifie the contrite [d] *Publican*, for foure words

[a] Ps. 108. 4. Jam 2. 13.
[b] Rom. 5. 20.
[c] Ezek 33 11.
[d] Luk. 18. 13.

of

of confession, and receivedst the Prodigall childe) when he had spent all the stock of thy grace) into favour upon his repentance; pardon my sins likewise, O Lord and suffer me not to perish for my transgressions. Oh spare me, and receive me into thy favour again. Wilt thou, O Lord, reject me, who hast received all [a] *Publicans harlots, and sinners*, that upon repentance sued to thee for grace? shall I alone be excluded from thy mercie? Far be it from me to think so; for thou art the same God of mercie unto me, that thou wast unto them, and thy [b] *compassions never faile*. Wherefore, O Lord, deale not with me after my merits, but according to thy great mercie. Execute not thy severe justice against me a sinner; but exercise thy long sufferance in forbearing thy own creature. I have nothing to present unto thee for a satisfaction, but only those bloudie wounds, bitter death and passion, which thy blessed Son my only Saviour hath suffered for me. Him (in whom only thou art well pleased) I offer unto thee for all my sins, wherewith thou art displeased. Him my Mediatour, the request of whose bloud, [c] *speaketh better things than that of Abel*; thy mercy can never gain-say. Illuminate my understanding, and sanctifie my heart with thy holy Spirit, that it may bring to my remembrance all those good and profitable lessons, which this day, and at other times have bin taught me out of thy holy Word, that I may remember thy commandements

[a] Mat. 21. 31, 32.

[b] Lam. 3. 22.

[c] Heb. 12. 24.

to keep them, thy judgements to avoid them, and thy sweet promises to relye upon them in time of miserie and distresse. And now, O Lord, I resigne my selfe to thy most holy will: O receive me into thy favour, and so draw me by thy grace unto thy self, that I may as well be thine by love and imitation, as by calling and creation. And give me grace so to keep holy thy Sabbaths in this life, as that (when this life is ended) I may with all thy Saints & Angels, celebrate an eternall Sabbath of joyes and praise, to the honour of thy most glorious Name, in thy heavenly Kingdome for evermore. Amen.

And then calling thy family together, shut up the Sabbath with the meditations and praiers before prescribed for the family. And the Lord will give thee that night a more sweet and quiet rest than ordinarie, and prosper thee the better in all the labours of the week following.

Thus far of the ordinarie *Practice* of Pietie, both in private and publike.

Now followeth the extraordinary practice of pietie, whereby God is glorified in our lives.

THe extraordinarie *practice* of pietie consists either in fasting or feasting.

First, of the Practice of pietie in fasting.

[a] Jejunium: i. Coactum. [b] 2 Kin. 6. 25.

There are divers kinds of fasting: First a constrained[a] fast, as when men either have not food to eate, as in the [b] famine

of Samaria: or having food, cannot eate of it for heavinesse or sicknesse, as it befell them who were in the [a] ship with S. *Paul*, This is rather famine than fasting.

Secondly, a naturall fast, which we undertake [b] physically, for the health of our bodie.

Thirdly, a [c] civill fast, which the Magistrate enjoyneth for the better maintenance of the Common-wealth; that by using fish as well as flesh, there may be greater plentie of both.

Fourthly, a [d] miraculous fast, as the fortie daies fast of *Moses* and *Elias*, the types, & of Christ the substance. This is rather to be admired, than imitated.

Fifthly, a daily [e] fast, when a man is carefull to use the creatures of God with such moderation, that he is not made heavier, but more chearfull, to serve God, & to do the duties of his calling. This is specially to be observed of [f] Ministers and Judges.

Sixthly, a [g] religious fast, which a man voluntarily undertakes, to make his bodie and his soule the fitter to pray more fervently to God, upon some extraordinarie occasion. And of this fast only we are to treat. The religious fast is of tow sorts, either private or publike.

[a] Act. 2. 33.

[b] 2. Physicum. Nihil periculosius habitudine corporis extreme bona, detrahenda sunt ergo per jejunium redundantia ne natura suo pondere fracta succumbat. *Ba. Hom.* 1.

[c] 3 Politicum.

[d] 4 Miraculosum.

[e] 5 Quotidianum.

[f] 1. Tim. 3. 3. Tit. 1. 3. Pro. 3. 1. 4, 5 2 Cor. 6. 4, 6.

[g] 6. Religiosum.

1. *Of a private fast.*

THat we may rightly performe a private fast, foure things are to be observed: first, the Author: secondly, the time and occasion: thirdly, the

manner: fourthly, the ends of private fasting.

1. *Of the Authour.*

The first that ordained fasting was God himself in [a] *Paradise*: and it was the first law that God made, in commanding *Adam* to abstain from eating the forbidden fruit. God would not pronounce nor write his Law without [b] fasting, and in his Law commands all his people to fast. So doth our Saviour Christ teach all his [c] Disciples under the New Testament likewise. By religious fasting a man comes neerest to the life of [d] Angels, and to do Gods will on earth, as it is done in heaven. Yea, [e] Nature seemeth to teach man this dutie, in giving him a little mouth, and a narrow throat: for nature is content with a little, grace with lesse. Neither doth nature and grace agree in any one act, better than in this exercise of religious fasting: for it strengtheneth the memorie, and cleareth the mind, illuminateth the understanding, and bridleth the affections; mortifieth the flesh, and preserveth chastitie; preventeth sickneſſe, and continueth health; it delivereth from evills, and procureth all kind of blessings.

By breaking this fast, the [f] Serpent overthrew the first *Adam*, so that he lost Paradise: but by keeping a fast, the second *Adam* vanquished the Serpent, and restored us into heaven. Fasting was she who covered *Noah* safe in the Arke, whom intemperance uncovered, & left stark naked in

[a] Jejunium in Paradiso præscriptum est: neverere igitur jejunii canticum. *Basil. Hom. c. de jejun.*

[b] Exod. 34 & 8. Levit. 23.

[c] Mat. 6. 17 & 9. 15.

[d] Qui jejunat Angelorum vitam vivit, & cum paucissimis contentus est, similitudine cum illis associatur. *Basil. Hom. de jejun.*

[e] Natura os parvum, & guttur arctum homini dedit.

[f] Quamdiu jejunavit Adam, in Paradiso fuit, cum edit, & ejectus est. *Hieron.*

in the vineyard. By fasting *Lot* quenched the flame of Sodom, whom drunkennesse scorched with the fire of incest. Religious fasting and talking with God, made *Moses* face to shine before men, when idolatrous eating and drinking caused the Israelites to appeare abominable in the sight of God. It rapt *Elias* in an angelicall coach to heaven; when voluptuous *Ahab* was sent in a bloudy chariot to hell. It made *Herod* believe, that *John Baptist* should live after death by a blessed resurrection; when after an intemperate life he could promise nothing to himself, but eternall death and destruction. *O divine Ordination of a divine Authour!*

2. *Of the time.*

The holy Scripture appoints no time under the New Testament to fast, but leaves it unto Christians owne free choice, Rom. 14. 3. 1 Cor. 4. 7. to fast as * occasion should be offered unto them, Matth 9. 15. As when a man becommeth an humble & earnest suiter unto God for the pardon of some grosse sin committed; or for the prevention of some sin, whereunto a man feels himselfe by Satan solicited: or to obtain some speciall blessing which he wants: or to avert some judgement which a man feares, or is already fallen upon himself or others: or lastly, to subdue his flesh unto his spirit, that he may more chearfully poure forth his soule unto God by praier. Upon these occasions a man may fast a [a] day, or [b] longer, as his occasion requires,

* Præceptum esse jejunium video, quibus autem diebus non oportear jejunare, & quibus oporteat, præcepto Domini vel Apostolorum non invenio definitum. *Aug. ad Casul. Jan. Ep. 86* indifferenter jejunandum ex arbitrio, non eximpetio novæ disciplinæ pro temporibus & causis uniuscujusque. *Tert. adverf. Psych. Montanus hæreticus primus erat, qui jejuniorum leges præscripsit. Euseb. Eccles. hist. l. 5 cap. 18. & Apol.*

[a] Levit. 23. 32. Josh. 7. 6. 2 Sam 3 35.

[b] Hest. 4. 16.

and the constitution of his bodie, & other needfull affaires will permit.

3. *Of the manner of a private fast.*

The true manner of performing a private fast, consists partly in outward, and partly in inward actions.

The outward actions are, to abstaine for the time that we fast: first, from all [a] worldly businesse and labour, making our fasting day, as it were a Sabbath day, Levit. 23. 28. For worldly business will distract our minds from holy devotion.

Secondly, from all manner of food, yea, from [b] bread and water, so far as health will permit: 1. That so we may acknowledge our own indignitie, as being unworthy both of life, and all the means for the maintenance thereof. 2. That by afflicting the body, the soule which followeth the constitution thereof, may be the more humbled. 3. That so we may take a godly [c] revenge upon our selves, for abusing our libertie in the use of Gods creatures. 4. That by the hunger of our bodies, through want of those earthly things, our soules may learn to hunger more eagerly after spirituall and heavenly food. 5. To put us in mind, that as we abstaine from food, which is lawfull, so we should much more abstain from [d] sin, which is altogether unlawfull.

Thirdly, from good and costly [e] apparell; that as the abuse of these puffes us up with pride; so the laying aside their lawfull use may witnesse our humilitie; and to this

Luk 23. 6. Joel 1. 4. & 2. 3.

2 Sam. 3. 5. Ezra 10. 6. Dan. 10. 2. Hester 4. 3. Acts 9.

2 Cor. 7. 11.

[d] Quid prodest vacuare corpus ab escis, & animam replere peccatis? Augus. de Temp. Ser. 46.

[e] Exod. 33. 5, 6.

this end, in ancient times they used (especially in publike fasts) to put on [a] sackcloth, or other course apparell. The equitie hereof still remaineth, especially in publike fasts: at what time to come into the assembly with starched bands, crisped haire, brave apparell, and decked with flowers or perfumes, argueth a soule that is neither humbled before God, nor ever knew the true use of so holy an exercise.

[a] Esther 4. 1, 2. Jonas 3. 5, 6. Joel 1. 13, Matt. 11. 21.

Fourthly, from the full measure of [b] ordinary sleep: that thou mayest that way also humble thy bodie; and that thy soule may watch and pray, to be prepared for the comming of Christ. And if thou wilt break thy sleep early and late for worldly gaine, how much more shouldst thou do it for the service of God? And if [c] *Ahab* (in imitation of the godly) did in his fast lie in sackcloth, to break his sleep by night; what shall we think of those who on a fasting day will yeeld themselves to sleep in the open Church?

[b] 2 Sam. 12. 16. Joel 1. 13. Esth. 4. 3.

[c] 1 Kings 21. 27.

Fifthly and lastly, from all outward pleasures of our senses. So that as it was not the [d] throat only that sinned, so must not the throat only be punished: and therefore we must endeavour to make our eies (as at all times, so especially on that day) to fast from beholding vanities: our eares from hearing mirth, or musick, but such as may move to mourne: our nostrils from pleasant smells: our tongues from lying, dissembling, and slandering: yea, the use of the marriage-bed must be omitted in a

[d] Si sola gula peccavit, sola jejunet, & sufficit: Si vero peccaverunt & membra cætera, cur non jejunent & ipsa? *Bern. Serm. Quadrag.*

religious reverence of the divine Majestie: that so nothing may hinder our true humiliation, but that all may be signs that we are unfeignedly humbled. Thus much of the outward manner.

2. The inward manner of fasting consists in two things.

1. Repentance. 2. Praier.

Repentance hath two parts.

*Μετα-μέλεια, μετα-νοῖα.

1. * Penitency for sins past.

2. Amendment of life in time to come.

This penitency doth consist in three things: First, an inward insight of sin, and sense of miserie. Secondly, a bewailing of thy vile estate. Thirdly, an humble and particular confession of all thy knowne sins.

1. Of the inward insight of sin, and sense of miserie.

The sense and insight will be effected in thee: First, by considering thy sins, especially thy grosse sins, according to the circumstances of the time when, place where, manner how, and person with whom it was committed. Secondly, the Majestie of God against whom it was done; and the rather, because thou didst such things against him, since he became a Father unto thee, and bestowed so many sweet blessings in bountifull manner upon thee. Thirdly, in considering the curses which God hath threatned for thy sin: how grievously God hath plagued others for the same fault; and how that no means in heaven or earth could

could deliver thee from being eternally damned for them, had not the Sonne of God so lovingly died for thee. Lastly, that if God loves thee, he must chasten thee ere it be long with some grievous affliction, unlesse thou dost prevent him by speedy and unfeigned repentance. Let these & the like considerations so pricke thy heart with sorrow, that melting for remorse within thee, it may be dissolved into a fountain of teares, trickling downe thy mournfull cheeks. This mourning is the beginning of true fasting; and therefore oft times[a] put for fasting: the first & principall part for the whole action.

2. *Of the bewailing of thine owne estate.*

Bewailing or lamentation, is the powring out of the inward mourning of the heart, by the outward meanes of the voice and teares of the eies. With such filiall earnestnesse and importunitie in praier, is our heavenly Father well pleased. Nay, when it is the[b] fruits of his Spirit, and the effects of our faith, he cannot be displeased with it. For if he heard the moanes which extremitie wrung from[c] *Ismael* and *Hagar*; and heareth the crie of the[d] *young* Ravens, and roaring of *Lions*; how much rather will he hear the mournfull lamentation which his owne children make unto him in their miseries?

3. *Of the humble confession of sins.*

In this action thou must deale plainly with God, and acknowledge[e] all the sins thou

[a] Mat. 9. 15. Can the children *mourn?* then shall they *fast.* And Mark and Luke for *mourn* have *fast.* Examples, Psal. 6. & 22. & 38. & 39. and Jeremies lamentation. Joel 2. 12, 17.

[b] Jer 32. 18, 19, 20.

[c] Gen. 21. 17.

[d] Ps. 147. & 104. 21.

[e] 1 Sam. 7. Ezek. 9. &c. Dan. 9 Nehem. 1.

thou knoweſt, not only in generall, but alſo in particular: this hath been the manner of all Gods children in their faſts: Firſt, becauſe that without confeſſion thou haſt no promiſe of mercy, or forgiveneſſe of ſins. Secondly, that ſo thou mayeſt acknowledge God to be a juſt, and thy ſelfe unrighteous. Thirdly, that by the numbering of thy ſins, thy heart may be the more humbled and pulled downe. Fourthly, that it may appeare, that thou art truly penitent: for till God hath given thee grace to repent, thou wilt be more aſhamed to confeſſe thy fault, than to commit thy ſin. The plainer thou dealeſt in this reſpect with God, the more graciouſly will God deale with thee; for if thou doſt acknowledge thy ſins, God is faithfull and juſt to forgive thee thy ſins: and the bloud of Jeſus Chriſt his Son ſhall cleanſe thee from all thy ſins, 1 John 1. 7, 9.

Prov. 28. 13. Pſ. 92. &c. Iſai. 51. 4.

To help thee the better to performe theſe three parts of penitence, thou mayeſt diligently reade ſuch Chapters & portions of the holy Scriptures, as do chiefly concerne thy particular ſins, that thou mayeſt ſee Gods curſe and judgements on others for the like ſins, and be the more humbled thy ſelfe.

Thus far of the firſt part of Repentance, which is penitence.

The other part, which is amendment of life, conſiſts; firſt, in devout praier: ſecondly, in devout actions.

This devout praier, which we make in time

time of fasting, is either deprecation of evill, or craving needfull good things.

* Deprecation of evill is, when thou beseechest God, for Christ thy Mediators sake, to pardon unto thee those sins which thou hast confessed; and to turne from thee those judgements which are due unto thee for thy sins: And as *Benhadad*, because hee heard [a] that the King of Israel was mercifull, prostrated himself unto him with a rope about his necke; so because thou knowest that the King of Heaven is mercifull, cast down thy self in his presence, in all true signes of humiliation (especially, seeing he [b] calleth upon thee to come unto him in thy troubles) and doubtless thou shalt find him most mercifull.

* Δέησις, προσευχή.

[a] 1 Kin. 20. 31.

[b] Psal. 50. 15.

The craving of needfull good things is: First, a fervent and faithfull [c] begging of God, to seale by his Spirit in thy heart the assurance of the forgivenesse of all thy sins. Secondly, to renew thy heart by the holy Ghost, so that sin may daily decay, and righteousnesse more and more increase in thee. Lastly, in desiring a [d] supply of faith, patience, charity, & all other graces which thou wantest, and increase of those which God of his mercie hath bestowed on thee already.

[c] Phil. 4.

[d] 1 Tim. 5. 5.

Thus far of praier in fasting.

The devout actions in fasting are two: First, avoiding evill: secondly, doing good.

1. *Of avoiding evill.*

The abstinence from evill, is that which is

is chiefly signified by the abstinence from food, &c. and is the chiefe end of fasting, as the [a] Ninivites very well knew. A day of fast, and not fasting from sin, the Lord abhorreth. It is not the vacuitie of the stomach, but the [b] puritie of the heart that God respecteth. If therefore thou wouldest have God to turn from thee the evill of affliction, thou must first turn away from thy self the evill of transgression. And without this fasting from evill, thy fast savours more noisome to God, than thy breath doth to man. This made God so often to reject the fast of the [c] Jewes. And as thou must endeavour to avoid all sin; so especially that sin whereby thou hast provoked God either to shake his rod at thee, or alreadie to lay his chastening hand upon thee. And do this with a resolution, by the assistance of Gods grace, never to commit those sins again. For what shall it profit a man by [d] abstinence to humble his bodie, if his mind swell with pride? or to forbeare wine and strong drink, and to be drunk with wrath and malice? or to let no flesh go into the belly; when lies, slanders, and ribauldry, (which are worse than any meat) comes out of the mouth? To abstaine from meat, and to do mischief, is the Devils fast, who doth evil, and is ever hungry. 2. *Of doing good workes.*

The good works, which as a Christian thou must do every day, but especially on thy [e] fasting day, are either the works of

Jona 3.8 o. Pulchrum est corporis jejunium, cum et animus vitiis jejunus. *Hier. ad Celent. Ep.* 14 Jejuna à malis actionibus, abstine à malis sermonibus, continue à cogitationibus pessimis, *Cyril* Levit. 10. Isa. 58. 2, &c. Zech. 5, 5, 6, 7. Non possum ferre iniquitatem & interdictionem. Isa. 1, 13,

d Quid prodest jejunare corpus abstinentia, si animus intumescit superbia? Vinum non bibere & ita inebriari? Carnibus non vesci, & de ore omni esca sordidius egredi maledictum aut mendacium? *Max Ep.* Qui cibis abstinent, & mala agunt, dæmones imitantur, quibus culpa adest, & cibus deest. *Isid.* e Vis orationem tuam volare ad cœlum? Fac illi duas alas, jejunium & eleemosynâ, *Aug.*

pietie

pietie to God, or the works of charitie towards thy brethren.

First, the workes of pietie to God, are the practice of all the former duties in the sinceritie of a good conscience, and in the sight of God.

Secondly, the [a] workes of charity towards our brethren are, forgiving wrongs, remitting debts to the poore that are no well able to pay: but especially in giving almes to the poore, that want reliefe and sustenance: else we [b] shall under pretence of godlinesse practise miserablenesse like those who will pinch their own bellies to defraud their labouring servants of their due allowance. As therefore Christ joyned [c] Fasting, Praier, and Almes together in precepts; so must thou joyn them together, like [d] *Cornelius*, in practice. And therefore be sure to give at the least so much to the poore on the [e] fasting day, as thou wouldest have spent in thine own diet, if thou hadst not fasted that day. And remember, that he that soweth plenteously, shall reap plenteously, 2 Cor. 9. 6. and that this is a speciall sowing day. Let thy fasting so [f] affl ct thee, that it may refresh a poor Christian, and rejoyce that thou hast dined and supped in another, or rather that thou hast feasted hungry Christ in his poore members.

In giving almes, observe two things: first, the rules: secondly, the rewards.

1. *Rules in giving of almes, and doing good workes.*

[a] Isa. 50, 6. &c. Zach. 7. 9, 10.
[b] Qui jejunat ut parcat, non ad Dei gloriam jejunat, sed substantiæ suæ parcit, *Chrys. in Matth.*
[b] Mat 6:
[c] Act. 10. 2
[d] Non Deo sed sibi jejunat, qui quæ ad tempus subtrahit non inopibus subtrahit, sed ventri postmodum offerenda custodit, *Gre. in past. c. 44.*
[e] Jejunium tuum te castigat, sed alterum lætificat, *Aug. Ser. de t. 64* Accipiat esuriens Christus, quod jejunans minus accipit Christianus, *Aug. de tem. Ser. 157.* Beatus qui jejunat ut alat pauperem, imitatur enim Christum, qui animam suam posuit pro fratribus suis. *Cyr. in Lev. liv. 10*

1. They

1. They must be done in obedience of Gods commandements: not because we think it to be good, but because God requireth us to do such and such a good deed: for such obedience (1 Sam. 15. 22.) of the worker, God preferred before all sacrifices, and the greatest works.

a Heb. 11. 6. Rom. 14. 23.

2. They must proceed from a faith, else they cannot please God: nay, without faith, the most specious workes are but b shining sins, and Pharisees almes.

b Splendida peccata. Aug.

3. Thou must not think by thy good works and almes to merit heaven: for in vaine had the Son of God shed his bloud, if heaven could have been purchased either for money or meat. Thou must therefore seek heavens possession by the purchase of Christs bloud, not by the merits of thine own works. For, c eternall life is the gift of God, through Jesus Christ: yet every true Christian that beleeves to be saved, and hopes to come to heaven, must do good works (as the Apostle saith) for *necessary uses*, which are foure.

c Rom. 6. ult.

First, that d God may be glorified. Secondly, that thou mayest shew thy selfe e thankefull for thy redemption. Thirdly, that thou mayest f make sure thine election unto thy selfe. Fourthly, that thou mayest g win others by thy holy devotion, to thinke the better of thy Christian profession. And for these uses we are said to be Gods workmanship, created in Christ Jesus unto good works, and that God hath ordained us to walk in them, Ephes. 2. 10.

d 1 Cor. 10. 31. 2 Cor. 8. 19. Phil. 1. 11.
e Luk. 1. 68.
f 2 Pet. 1. 10.
g Mat. 5. 16. Isa. 61. 9.

4. Thou

4. Thou must not give thine almes to impotent vagabonds, who live in wilfull idleneſſe and filthineſſe, but to the religious and honeſt poore, who are either ſick, or ſo old, that they cannot work: or ſuch who work, but their worke cannot competently maintaine them: Seek out thoſe in the back lanes, and relieve them. But if thou meet one that asketh an almes for Jeſus ſake, & knoweſt him not to be unworthy, deny him not: For it is better to give unto ten counterfeits, than to ſuffer Chriſt to go in one poore Saint unrelieved. Look not on the perſon, but give thine almes as unto Chriſt in the partie.

2. *Of the reward of almeſ-deeds, & good workes.*

1. *Almes* are a ſpeciall meanes to move God in mercie to turne away his temporall judgements from us; when we by a true faith (that ſheweth it ſelfe by ſuch fruits) do return unto him.

2. Mercifull almeſ-givers [a] ſhall be the children of the Higheſt, and be like God their Father, who is the [b] Father of mercies. They ſhall be his [c] Stewards, to diſpoſe his goods; his hands to diſtribute his almes. And if it be ſo great an honour to be the Kings Almner: how much greater is it to be the God of Heavens Almeſ-giver?

3. When all this world ſhall forſake us, only the good works & good Angels ſhall accompany us; the one to [d] receive their reward, the other to deliver their [e] charge.

[a] Luke 6. 35. 36
[b] 2 Cor. 1. 3.
[c] Luke 16. 1.
[d] Apoc. 14. 13.
[e] Luke 16. 22. Pſal. 91. 11. Heb. 1. 14.

4. Libe-

a 1 Tim. 6. 19.

4. Liberalitie in almes-deeds is our [a] surest foundation, that we shall obtaine in eternall life a liberall reward, through the Mercie and Merits of Christ.

b Matt. 25.

Lastly, by almesdeeds we feed and relieve Christ in his memberss and [b] Christ at the last day will acknowledge our love, and reward us in his mercie, and then it shall appeare, that what we gave to the poore was not lost, but *lent unto the Lord*, Prov. 19, 17. What greater motives can a Christian wish, to excite him to be a liberall almes-giver? Thus far of the manner of fasting. Now followeth the end.

3. *Of the end of fasting.*

The true ends of Fasting, are not to merit Gods favour, or eternall life (for that we have only of the gift of God through Christ:) nor to place religion in bodily abstinence: (for fasting in it self is not the worship of God, but an help to further us the better to worship God:) but the true ends of fasting are three:

c 1 Esd. 8. 71. 1 Cor. 9. 27. d 1 Tim. 5 23. Jejunium orationem roborat, oratio sanctificat jejunium. Lem. Serm. e Jejun. e Joel 2. 17. Neh. 1. 4. 1 Cor. 7 5.

First, to subdue our [c] flesh to the Spirit: but not so to [d] weaken our bodies, as that we are made unfit to do the necessarie duties of our calling. A good man (saith *Salmon*) is mercifull to his beast, Prov. 12, 10, much more to his owne body.

Secondly, that we may more devoutly contemplate Gods holy will, and fervently powre forth our soules unto him by prayer: [e] for as there are some kind of Devils, so there are also some kind of sins, which cannot be subdued, but

but by fasting joyned unto prayer, Mat. 17. 22.

Thirdly, that by our [a] serious humiliation, and [b] judging of our selves, we may escape the judgment of the Lord: Not for the merit of our fasting, (which is none) but for the mercy of God, who hath promised to remove his judgements from us, when we by fasting do unfeignedly humble our selves before him. And indeed, no child of God ever conscionably used this holy exercise, but in the end he obtained his request at the hand of God, both in receiving graces which he wanted, as appeares in the examples of [c] *Annah*, [d] *Jehoshaphat*, [e] *Nehemiah* [f] *Daniel*, [g] *Esdras*, [h] *Hester*; as also in turning away judgements threatned or fallen upon him: as may be seen in the examples of the [i] Israelites, the [k] Ninevites, [l] *Roboboam*, [m] *Achab*, [n] *Ezechias*, [o] *Manasse*. He who gave his dear Son from heaven to the death, to ransome us when we were his enemies, thinks nothing to dear on earth, to bestow upon us, when we humble our selves, being made his reconciled friends and children.

[a] Joel 2. 18, 19.
[b] 1 Corinth. 11.
[c] 1 Sam. 1.
[d] 2 Chro. 20.
[e] Neh. 1.
[f] Dan 9.
[g] 1 Esd. 8.
[h] Hest. 9. 1.
[i] 1 Sam. 7. 1.
[k] Jonah 3.
[l] 2 Corin. 12. 5, 7. &c.
[m] 1 Kings 21.
[n] 2 Chro. 32. 26.
[o] 2 Chro. 33. 18, 19.

Thus farre of the *private Fast*.

2. *Of the publick Fast.*

A *Publick fast* is, when by the [p] authority of the Magistrate, either the whole Church within his Dominion, or some speciall Congregation (whom it concerneth) do assemble themselves together,

[p] Jonah 3. 7. 2 Chro. 20 3. Ezra 8. 21.

ther, to perform the fore-mentioned duties of humiliation, either for the removing of some publick [a] calamitie threatned, or already inflicted upon them: as the sword, invasion, famine, pestilence, or other fearfull sickneſſe; or elſe for the obtaining of some publick blessing, for the good of the [b] Church; as to crave the assistance of his holy Spirit, in the election and ordination of fit and able Pastors, &c. or for the triall of truth, and execution of justice, in matters of difficulty and great importance, &c.

When any evill is to be removed, the [c] Pastors are to lay open unto the people, by the evidence of Gods Word, the sins which were the speciall causes of that calamity, call upon them, to repent, and publish unto them the mercies of God in Christ, upon their repentance. The people must hear the voice of Gods messengers with hearty sorrow for their sins, earnestly beg pardon in Christ, and promise unfeigned amendment of their life. When any blessing is to be obtained, the Pastors must lay open to the people the necessity of that blessing, and the goodneſſe of God, who giveth such graces for the good of men. The people must devoutly pray unto God for bestowing of that grace, and that he would blesse his own means to his own glory, and the good of his Church. And when the holy exercise is done, let every Christian have a speciall care, according to his abilitie, to [d] remember the poor. And whosoever (when just occasion is offered) useth

[a] 1 Sam. 7. 5, 6. Joel 2. 15. 2 Chro. 20. Jonah 3. Ester 4.

[b] Exod. 19. 1 Esd. 8 Acts 1. 13. 14.

[c] Joel 1. 14 Nehem. 8.

[d] Isa. 58. 7, 10. 2 Cor. 9. 1. Gal. 2. 10.

useth not this holy exercise of fasting, he may justly suspect, that his heart never yet felt the power of true Christianity.

So much of *Fasting*. Now followeth the exercise of holy *Feasting*.

Of the practice of piety in holy Feasting.

Holy feasting is a solemn thanksgiving (appointed by authority) to be rendred unto God on some speciall day, for some extraordinary blessings or deliverances received. Such among the Jews was the feast of the [n] *Passeover*, to remember to praise God for their deliverance out of Egypts bondage: or the feast of [o] *Purim*, to give thanks for their deliverance from *Hamans* conspiracy. Such among us are the fifth of August, to praise God for delivering our gracious King from the bloudy conspiracy of the traiterous *Gowries*; and the fifth of November, to praise God for the deliverance of the King, and the whole State, from the Popish Gun-powder treason. Such feasts are to be celebrated by a publick rehearsall of those speciall benefits, by spirituall psalmes and dances, by mutuall feasting, and sending presents every man to his neighbour, and by giving gifts to the poore.

[n] Exod. 12. 15.

[o] Hest 9. 19, 21.

But forasmuch as the benefit of our redemption was the greatest that man needed from God, or that God ever bestowed upon man; and that the Lords Supper is left by our Redeemer, as the chiefest memoriall of our redemption: every Christian should account this holy Supper his chiefest & joyfullest feast in this world. And seeing that as it ministreth to worthy partakers the greatest assurance which they have of their salvation; so it pulleth temporall judgements on the bodies, and (without repentance) eternall

nall damnation on the souls of them, who receive it unworthily: let us see how a Christian may best fit himself to be a due partaker of so holy a feast; and to be a worthy guest at so sacred a Supper.

Meditations concerning the due manner of practising piety in receiving the holy Supper of the Lord.

THough no man living is of himself worthy to be a guest at so holy a banquet; yet it pleaseth God of his grace, to accept him for a worthy receiver, who endeavoureth to receive that holy mysterie with that competent measure of *reverence* that he hath prescribed in his Word.

He that would receive this holy Sacrament with due reverence, must conscionably perform three sorts of duties: First, *those which ought to be done before he receiveth*: Secondly, *those that are to be done in the receiving*: Thirdly, *those that are to be done after that he hath received the Sacrament*. The first is called *Preparation*, the second *Meditation*, the third *Action*, or *Practice*.

Of preparation.

That a Christian ought necessarily to prepare himself before he presume to be a partaker of the holy communion, may evidenty appear by five reasons.

First, because it is Gods commandment: For if he commanded under the pain of death, that none [p] uncircumcised should eat the Paschal Lamb; nor any circumcised under four dayes preparation: how much greater preparation doth he require of him that comes to receive the Sacrament of his body and bloud? which as it succeedeth,

p Exod. 12.48.

ceedeth, so doth it exceed by many degrees the Sacrament of the Passeover.

Secondly, because the example of Christ teacheth us so much: for he [q] washed his Disciples feet before he admitted them to eat of his Supper: Signifying how thou shouldest lay aside all *unpureness of heart*, and uncleanness of life, and be furnished with humility and charity, before thou presume to taste of his holy Supper. [q] John 13. 5.

Thirdly, because it is the counsell of the holy Ghost: [r] *Let every man examine himself, and so let him eat*, &c. And if a man, when he is to eat with an [s] *earthly prince, must consider diligently what is before him, and put a knife to his throat, rather than commit any rudeness*; how much more oughtest thou to prepare thy soul, that thou mayest behave thy self with all fear and reverence, when thou art to feast at the holy table of the Prince of princes? [r] 1 Cor. 11. 28. [s] Prov. 23. 1, 2.

Fourthly, because it hath been ever the practice of all Gods Saints, to use holy preparation before they would meddle with divine mysteries. *David* would not go near to Gods Altar, till he had first [t] *washed his hands in innocency*. Much lesse shouldest thou, without due preparation, approch to the Lords table. *Abimelech* would not give, nor *David* and his men would not eat the [u] *Shew bread*, but on condition, that their *vessels were holy*; how much lesse shouldest thou presume to eat the *Lords bread*, or rather, the *bread which is the Lord*, unlesse the vessell of thy heart be first cleansed by repentance? And if the Lord required [x] *Joshua* (as he had done *Moses* before) *to put off his shoes*, in reverence of his Holinesse, who was present in that place, where he appeared with a sword in his hand, for the destruction of his enemies: how much rather [t] Psal. 26. 6. [u] 1 Sam. 21. 6. [x] Josh. 5. 15. Exod. 3. 5.

shouldest

shouldest thou put off all the affections of thine earthly conversation, when thou comest near that place, where Christ appeareth to the eye of thy faith, with wounds in his hands and side, for the redemption of his friends? And for this cause it is said, y *That the Lambes wife hath made her self ready for his marriage.* Prepare therefore thy self, if thou wilt in this life be betrothed unto Christ by Sacramentall grace; or in heaven married unto him by eternall glory.

y Apoc. 19.7.

Fifthly, because that God hath ever smitten with fearfull judgements those who have presumed to use his holy ordinances without due fear and preparation. God set a a *flaming sword* in a *Cherubins hand*, to smite our first parents, being defiled with sin, if they should attempt to go into Paradise, to eat the Sacrament of the tree of life. Fear thou therefore to be smitten with the sword of Gods vengeance, if thou presume to go into the Church with an impenitent heart, to eat the Sacrament of the Lord of life. God b smote fifty thousand of the Bethshemites, for looking irreverently into his Ark; and killed c *Uzza* with sudden death, for but rash touching of the Ark; and smote *Uzziah* with a d leprosie, for medling with the Priests office, which pertained not unto him. The fear of such a stroke made *Ezechias* so earnestly to pray unto God, that he would not smite the people that wanted time to *prepare themselves as they should, to eat the Passeover.* And it is said, that the Lord *heard Ezechias, and healed the people:* intimating, that if it had not been for *Ezechias* prayer, the Lord had smitten the people for their want of due preparation. And the man who came to the *marriage feast* without his *wedding garment*, or examining of himself, was examined of another, and thereupon bound hand

a Genes. 3.

b 1 Sam 6. 19.

c 2 Sam. 6.7.

d 2 Chro. 26.18. &c.

and foot, and cast into utter darknesse, Mat. 22. 12.
And S. *Paul* tells the [e] Corinthians, that for want of this preparation, in *examining and judging themselves before they did eat the Lords Supper*, God hath sent that fearfull sickneſſe among ſt them, whereof *ſome were then ſick, others weak, and many fallen aſleep*, that is taken away by *temporall death*. Inſomuch, that the Apoſtle ſaith, that every [f] *unworthy receiver eates his own judgement: temporall*, if he repents; *eternall*, if he repents not: and that in ſo hainous a meaſure, as if he [g] *were guilty of the very body and bloud of the Lord*; whereof this Sacrament is an holy ſigne and ſeal. And Princes puniſh the indignity offered to their great Seal, in as deep a meaſure, as that which is done to their own perſons, whom it repreſenteth. And how hainous the guiltineſſe of Chriſts bloud is, may appear by the miſery of the Jews ever ſince they wiſhed [h] *his bloud to be on them and their children*. But then thou wilt ſay, it were ſafer to abſtain from coming at all to the holy communion: Not ſo; for God hath threatned to puniſh the [i] wilfull neglect of his Sacraments with eternall damnation both of body and ſoul. And it is the commandment of Chriſt; [k] *Take, eat, do this in remembrance of me*: and he will have his commandment, under the penalty of his curſe, obeyed. And ſeeing that this Sacrament was the greateſt token of Chriſts love, which he left at his end to his friends, whom he loved to the end; therefore the neglect and contempt of this Sacrament muſt argue the [m] *contempt* and *neglect* of his love and bloud-ſhedding: than which no ſin in Gods account can ſeem more hainous. Nothing hinders why thou mayeſt not come freely to the Lords table; but becauſe thou hadſt rather want the love of God, than leave thy filthy ſins.

[e] 1. Cor. 11. 29, &c.
[f] 1 Cor. 11. 16.
[g] Ver. 27.
[h] Matt. 27. 25.
[i] Num 9. 13. Heb. 2. 3.
[k] Mat. 26. 1. 1 Cor. 11.
[l] John 13. 1.
[m] Heb 10. 28, 29.

sins. O come, but come a gueſt prepared for the Lords Table, ſeeing they are [n] *bleſſed, who are called to the Lambs Supper.* O come, but *come prepared*, becauſe the [o] efficacy of this Sacrament is received according to the proportion of the faith of the receiver.

n Apoc. 19.2.

o Efficacia Euchariſtæ non æqualiter ſe habet, quoad omnes fideles, ſed pro ratione fidei communicantium, origen.

This preparation conſiſts in the ſerious conſideration of three things: Firſt, of the *worthineſſe of the Sacrament*, which is termed *to diſcern the Lords body*: Secondly, of thine own *unworthineſſe*, which is to *judge thy ſelf*: Thirdly, of the means whereby thou mayeſt become *a worthy receiver*, called *communication of the Lords body.*

1. *Of the worthineſſe of the Sacrament.*

THe worthineſſe of this Sacrament is conſidered three wayes: Firſt, by the *majeſty* of the *Authour* ordaining. Secondly, by the *preciouſneſſe* of the *parts* whereof it conſiſteth. Thirdly, by the *excellency* of the *ends* for which it was ordained.

1. *Of the Authour of the Sacrament.*

The Authour was not any Saint or Angel, but our Lord Jeſus, the eternall Son of God: for it pertaineth to Chriſt onely under the New Teſtament, to inſtitute a Sacrament; becauſe he onely can promiſe and perform the grace that it ſignifieth. And we are charged to [p] *hear no voice but his* in his Church. How ſacred ſhould we eſteem the Ordinance that proceedeth from ſo divine an Author?

p Matth. 17.5.

2. *Of the parts of the Sacrament.*

The parts of this bleſſed Sacrament are three: Firſt, *the earthly ſignes ſignifying.* Secondly, *the divine word ſanctifying.* Thirdly, *the heavenly graces ſignified.*

Firſt, the earthly ſignes are *Bread* and *wine*,

1 Cor.

1 Cor. 11. 23. &c. Prov. 9. 5. in number two, but one in use.

Secondly, the *divine Word* is the word of Christs institution; pronounced with prayers & blessings, by a [q] lawfull Minister: (Heb. 5. 4. Num. 16. 40. 1 Cor. 10. 16.) The *Bread* and *wine* without the *Word* are nothing, but as they were before; but when the *Word* cometh to those elements, then they are made a Sacrament; and God is present with his own ordinance, and ready to perform whatsoever he doth promise. The divine words of blessing do not change or annihilate the [r] substance of the bread and wine: (for if their substance did not remain, it could be no Sacrament:) but it changeth them in use and in name. For, that which was before but common bread and wine to nourish mens bodies, is after the blessing destinated to an holy use for the feeding of the souls of Christians. And where before they were called but bread and wine, they are now called by the name of those [s] *holy things* which they signifie, *The body and bloud of Christ*: the better to draw our minds from those outward elements to the heavenly graces, which by the sight of our bodies they represent to the spirituall eyes of our faith. Neither did Christ direct these words, *This is my body, This is my bloud*, to the bread and wine, but to his Disciples: as appears by the words going before, *Take ye, eat ye*. Neither is the bread his body, but in the same sense that the cup is the New Testament, viz. by a sacramentall Metonymie. And *Mark* notes plainly, that the words, *This is my bloud, &c.* were not pronounced by our Saviour, till after that all his Disciples had drunken of the cup, Mar. 14. 23, 24. And afterwards in respect of the naturall substance thereof, he calls that

q Eucharistæ sacramentum non de aliorum manu, quam præsidentium sumimus. *Tert. lib de coron. cap. 3.*

r Qui est à terra panis percipiens vocationem Domini, non jam communis panis est, sed Eucharistia ex duabus rebus constans, terrena & cœlesti. *Iren. lib 4. c. 30.* Per Sacramentum corporis & sanguinis Domini, Divinæ efficimur consortes naturæ, & tamen esse non definit substantia vel natura panis & vini. *Gelas. contra Eu, tych.*

s Christus visibilia symbola, corporis & sanguinis apellatione, honoravit,

non naturam mutans, sed gratiam naturæ adjiciens. *Theod. dialog. 1.*

the fruit of the vine, which in respect of the spirituall signification thereof, he had before termed *his bloud*, ver. 25. after the manner of terming all Sacraments. And Christ bids us not to *take him*, but do *this in remembrance of him*; and he bids us eat, not simply *his body*, but *his body* as it was then *broken*, and his bloud *shed*; which S. *Paul* expounds to be but *the communion of Christs body*, & the [t] *communion of his bloud*, that is, an effectuall *pledge*, that we are partakers of Christ, and of all the merits of his body and bloud. And by the frequent use of this communion, will *Paul* have us to [u] *make a shew of the Lords death till he come* [x] from heaven, and till we as [y] *Eagles shall be caught up into the aire to meet him*, who is the blessed carkasse and life of our souls.

t 1 Cor. 10.16.

u 1 Cor. 11.26.
x Acts 3. 21. & 12 11 Heb. 9.1.
y Mat. 24. 27, 28.

Thirdly, *the spirituall graces* are likewise two: the *body of Christ*, as it was in the feeling of Gods anger due to us, crucified, and his bloud as it was (in the like sort) *shed for the remission of our sins*. They are also in number two, but in use one, *viz. whole Christ*, with all his benefits *offered to all*, and given indeed to the faithfull. These are the three *integrall* parts of this blessed Sacrament; the *Signe*, the *Word*, and the *Grace*. The *Signe* without this *word*, or this *word* without the *Signe*, can do nothing: and both conjoyned are unprofitable, without the *Grace* signified; but all three concurring, make an effectuall Sacrament to a *worthy receiver*. Some receive the outward signe without the spirituall grace, as *Judas*, who (as *Austin* saith) received [z] *the bread of the Lord*, but not the *bread which was the Lord*. Some receive the spirituall grace, without the outward signes, as the *Saint Thief* on the crosse: and innumerable of the faithfull, who dying, desire it, but cannot receive it through some externall impediments: but the worth

z Panem Domini, non panem Dominum, *Aug.*

worthy receivers, to their comfort, receive both in the *Lords Supper*.

Christ chose bread and wine (rather than any other elements) to be the outward signes in this blessed Sacrament: First, because they are easiest for all sorts to attain unto: Secondly, to teach us, that as mans temporall life is chiefly nourished by * *Bread*. and cherished by *wine*; so are our souls by his *Body* and *Bloud* sustained and quickned unto eternall life. Christ appointed wine with the bread to be the outward sign in this Sacrament, to teach us: first, that as the perfect nourishment of mans body consists both of meat and drink; so Christ is unto our souls, not in part, but in perfection, both *salvation* and *nourishment*. Secondly, that by seeing the sacramentall wine apart from the bread, we should remember how all his precious bloud was spilt out of his blessed body, for the remission of our sins. The outward signes the Pastour gives in the Church, and thou dost eat with the mouth of the body: the spirituall grace Christ reacheth from heaven, and thou must eat it with the mouth of thy faith.

* *David* calls bread the strength of mans heart, Psal. 104. 15. *Isaiah* the stay of bread, chapter 1. *Ezekiel*, the staffe of bread, chap 4 16. *Homer*. Μύελος ἀνδρῶν

3. *Of the end for which this holy Sacrament was ordained.*

The excellent and admirable ends, or fruits for which this blessed Sacrament was ordained, are seven:

Of the first end of the Lords Supper.

1. To keep Christians in a continuall remembrance of that *propitiatory sacrifice*, which Christ once for all offered by his death upon the crosse, to reconcile us unto God: *Do this* (saith Christ) *in remembrance of me*. And (saith the Apostle) *As oft as ye shall eat this bread, and drink this cup, ye do shew the Lords death till he come*, 1 Cor. 11. 26. And he saith by this Sacrament, and

a Mat. 26. 26. 2 Cor. 11. 26.

the preaching of the Word) *Jesus Christ was so evidently set forth before the eyes of the* [b] Galatians, *as if he had been crucified among them*: for the whole action represents *Christs death*; the breaking of the blessed bread, the crucifying of his blessed body; and the powring forth of the sanctified wine, the shedding of his holy bloud. Christ was once in himself really offered; but as oft as the Sacrament is celebrated, so oft is he spiritually offered by the faithfull.

Hence the Lords Supper is called a *propitiatory sacrifice*, not properly, or really, but [c] figuratively, because it is a memoriall of that *propitiatory sacrifice* which Christ offered upon the crosse. And to distinguish it from the reall sacrifice, the Fathers call it the [d] *unbloudy sacrifice*. It is also called the *Eucharist*, because that the Church in this action offereth unto God the *sacrifice of praise and thanksgiving* for her redemption, effected by the true and onely *expiatory sacrifice*, of Christ upon the crosse. If the sight of *Moabs* King, sacrificing on his walls his own sonne, to move his gods to rescue his life, 2 Kings 3. 27. moved the assailing Kings to such pitie, that they ceast their assault, and raised their siege: how should the spirituall sight of God the [e] Father, sacrificing on the crosse his onely begotten Son, to save thy soul, move thee to love God thy Redeemer, and to leave sin, that could not in justice be expiated by any meaner ransome?

Of the second end of the Lords Supper.

2. To *confirm our faith*: for God by this Sacrament doth signifie and seal unto us from heaven, that according to the *promise* and *new covenant* which he hath made in Christ, he will truly

b Gal. 3. 1. Heb 9. 26. & 10. 12. & 13. Quotidie nobis Christus crucifigitur, *Aug. in Psal* 95.

c Μυστικῶς.

d *Intransitum sacrificium.* If It be unbloudy, because it is void of bloud, then it is not Christs naturall body. If because it is offered without shedding of bloud, then it is not available for the remission of sins. Hebrews 9. 22.

e Christo cum Patre & spiritu sancto sacrificium panis & vini, in fide & charitate sancta Ecclesia Catholica offerre non cessat. *Aug. de fide ad Petr. Diac. cap.* 9

Cum frangitur hostia, dum sanguis de calice in ore fidelium funditur, quid aliud quam Dominici corporis in cruce immolatio, ejusque sanguinis de latere effusio designatur? *Can. dist. 2. de consec.* cum frangitur 37.

receive into his grace and mercy all penitent believers, who duly receive this holy Sacrament; and that for the merit of the death and passion of Christ, he will as verily forgive them all their sins, as they are made partakers of this Sacrament. In this respect the holy Sacrament is called, [f] *The seal of the new covenant, and remission of sins.* In our greatest doubts we may therefore, receiving this Sacrament, undoubtedly say with *Sampsons* mother, *If the Lord would kill us, he would not have received a burnt-offering and a meat offering at our hands, neither would he have shewed all these things, nor would at this time have told us such things as these*, Judg. 13. 23.

f Rom 4. 11. Matt. 26 28. 2 Cor. 11. 23.

Of the third end of the Lords Supper.

3. To be a *Pledge* and *Symbole* of the most near and effectuall communion, which Christians have with Christ. [g] *The cup of blessing which we bless, is it not the communion of the bloud of Christ? The bread which we break, is it not the communion of the body of Christ?* that is, a *most effectuall* [h] *signe* and *pledge* of our communion with Christ. This union is called [h] *abiding in us*, [i] *joyning to the Lord*, [k] *dwelling in our hearts*: and is set forth in the holy Scriptures by divers similies: First, of the [l] *vine* and *branches*: Secondly, of the [m] *head* and *body*: Thirdly, of the [n] *foundation* and *building*: Fourthly, of one [o] *loaf* confected of many grains: Fifthly, of the [p] *matrimoniall union* betwixt man and wife, and such like. And it is three fold betwixt Christ and Christians. The first is *naturall*, betwixt our humane nature, and Christs divine nature in the person of the Word: The second is *mysticall*, betwixt our persons absent from the Lord, and the person of Christ, God and Man, into one *mysticall* body: The third is *celestiall*, betwixt our persons present with the Lord, and the person of Christ in a body glori-

g 1 Cor. 10. 16.

h Joh. 11. 16, 23. i 1 Cor. 6. 17. κόλλησις. k Eph 3 17 κατοίκησις. l John 5. 5. Ephes 6. Συσσωμα. m Ephes. 5. 23. Col. 1. 18. Rom. 12. 4. 5. n Eph. 2. 19, 20. o 1 Cor. 10 17. p Eph. 5, 31 32. Apoc. 21. 9.

fied: These three conjunctions depend each upon other. For, had not our nature been first *Hypostatically* united to the nature of God in the second person, we could never have been united to Christ in a mysticall body. And if we be not in this life (though absent) united to Christ by a mysticall union, we shall never have communion of glory with him in his heavenly presence. The mysticall communion (chiefly here meant) is wrought betwixt Christ and us, by the Spirit of Christ apprehending us; and by our faith (stirred up by the same Spirit apprehending Christ again. Both which S. *Paul* doth most lively expresse: Phil.3.12 *I follow after if that I may apprehend that for which also I am apprehended of Christ Jesus.* How can he fall away that holdeth, and is so firmly holden? This union he shall best understand in his mind, who doth most feel it in his heart: But of all other times, this union is best felt and most confirmed, when we do duly receive the Lords Supper. For then we shall sensibly feel our hearts knit unto Christ, and the desires of our souls drawn by faith and the holy Ghost, as by the cords of Love, nearer and nearer to his Holinesse.

From this *communion with Christ*, there followeth to the faithfull many unspeakable benefits.

r 2 Cor 5.21. Rom.4.25. 1 Pet 1.24. Phil 3.9. As first, Christ took by r imputation all their sins and guiltinesse upon him, to satisfie Gods justice for them: and he freely gives by imputation, unto us all his righteousnesse in this life, and all his right unto eternall life when this is ended:

s Mat. 25.33. Act.9.14. Matth.25.41. Zach.2.8. and s counteth all the good or ill that is done unto us, as done unto his own person.

Secondly, there floweth from *Christs nature into our nature*, united to him, the *lively spirit* 1 Ephes. 4.23,24. Rom.8.29. 2 Cor.3.18. *and breath of grace*, which reneweth us to a spirituall life: and so sanctifieth t our *minds*, *wils*, and *affections*,

affections, that we daily grow more and more conformable to the image of Christ.

Thirdly, he bestoweth upon them all *saving graces*, necessary to attain eternall life; as the *sense of Gods love, the assurance of our election*, with *regeneration, justification*, and [u] *grace to do good works*, till we come to live with him in his heavenly Kingdome. This should teach all true Christians to keep themselves as the [x] *undefiled members* of Christs holy body, and to beware of all *uncleanesse* and *filthinesse*; knowing that they live in Christ, or rather, that Christ liveth in them. From this union with Christ (sealed unto us by the Lords Supper) S. *Paul* draweth arguments to withdraw the Corinthians from the pollution both of *idolatry*, 1 Cor. 10. 16. and *adultery*. 1 Corinth. 6. 15, 16.

u John 15. 5. & 1. 16

x 1 Cor. 6. 15.

Lastly, from the former communion 'twixt *Christ* & *Christians*, there flows another communion 'twixt *Christians among themselves*, which is also lively, represented by the Sacrament of the Lords Supper; in that the whole Church being many, do all communicate of one bread in that holy action. *We being many, are one bread, and one body*, 1 Cor. 10. 17. for we are all partakers of that one bread; that as the bread which we eat in the Sacrament, is but one, though it be confected of many grains; so all the faithfull, though they be many, yet are they but one *mysticall body*, under *one head*, which is Christ. Our Saviour prayed five times in that prayer, which he made after his last Supper, that his Disciples might be [y] *one*, to teach us at once, how much this unity pleaseth him. This union betwixt the faithfull is so ample, that no distance of place can part it; so strong, that death cannot dissolve it; so durable, that time cannot wear it out; so effectuall, that it breeds a fervent love

y John 17. 11, 21, 22, 23, 26.

betwixt those who never saw one anothers face. And this conjunction of souls is termed the *Communion of Saints*, which Christ effecteth by six speciall means: First, by governing them all by one and the same holy [a] *Spirit*. Secondly, by enduing them all with one and the same [a] *Faith*. Thirdly, by shedding abroad his own [b] *Love* into all their hearts. Fourthly, by [c] regenerating them all by one and the same *Baptisme*. Fifthly, by [d] nourishing them all with one and the same *spirituall food*. Sixthly, by being one [e] *quickening head*, of that one body of his *Church*, which he reconcileth to *God in the body of his flesh*. Hence it was, that the multitude of believers in the Primitive Church, were of [f] *one heart*, and of *one soul*, in *truth*, *affection*, and *compassion*. And this should teach *Christians* to love one another; seeing they are all members of the same holy and mysticall body, whereof Christ is head. And therefore they should have all a Christian sympathy, and fellow-feeling to rejoyce one in anothers joy, to condole one in anothers grief, to bear with one anothers infirmity; and mutually to relieve one anothers wants.

a 2 Cor. 4. 13. a Ephes. 4. 5.
b Rom. 5. 5.
c Tit. 3. 5. Ephes. 4. 5.
d 1 Cor. 10. 17 & 11. 33.
e Col. 1. 8. 22.
f Act. 4. 32.

Of the fourth end of the Lords Supper.

4. *To feed the souls of the faithfull in the assured hope of life everlasting.* For this Sacrament is a signe and pledge unto as many as shall receive the same according to Christs institution, that he will, by his promise, by the virtue of his crucified body and bloud, as verily feed our souls to life eternall, as our bodies are by bread and wine nourished to this temporall life. And to this end, Christ in the [g] action of the Sacrament, really giveth his very body and bloud to every faithfull receiver. Therefore the Sacrament is called, *The communion of the body and bloud*

g Audio quid verbis fiment, neque enim mortis tantum ac resurrectionis suæ beneficium nobis offert Christus, sed corpus ipsum in quo passus est, ac resurrexit. Concludo realiter, hoc est, vere nobis in cœna dari Christi corpus, ut sit animus noſtris in cibum salutarem, *Gal. in com. in* 1 Cor. 11. ver. 25. 1 Cor. 10. 16.

bloud of the Lord. And [h] communication is not of things absent, but present; neither were it the Lords Supper, if the Lords body and bloud were not there. Christ is verily present in the Sacrament, by a double union: whereof the first is spirituall, betwixt Christ and the worthy receiver: the second is sacramentall, betwixt the body and bloud of Christ, and the outward signes in the Sacrament. The former is wrought by means that the *same holy Spirit*, dwelling in *Christ*, and in the faithfull, [i] *incorporateth* the *faithfull* as members unto Christ their head, and so makes them one with Christ, and partakers of all the *graces, holinesse, and eternall glory* which is in him, as sure and as verily as they hear the *words of the promise*, and are partakers of the outward signes of the holy Sacrament. Hence it is, that the will of Christ is a true Christians will: and the Christians life is *Christs, who liveth in him*, Gal. 2. 20. If you look to the things that are united, this Union is *essentiall*: if to the truth of this Union, it is *reall*: if to the manner how it is wrought, it is *spirituall*. It is not our faith that makes the body and bloud of Christ to be present, but the Spirit of Christ dwelling in him and us. Our faith doth but *receive* and *apply* unto our souls, those heavenly graces which are offered in this Sacrament.

The other being the sacramentall Union, is not a physicall or locall, but a spirituall conjunction of the earthly signes, which are bread and wine, with the heavenly graces, which are the body and bloud of Christ, in the act of receiving: as if by a mutuall relation they were but one and the same thing. Hence it is, that in the same [k] instant of time that the worthy receiver eateth with his mouth the bread and wine of

[h] Quod fe nobis communicet, id fit arcana spiritus sancti virtute, quæres locorum distantis sejunctas, ac procul distitas, non modo aggregare, sed conjungere in unum possit. Calvin 1 Cor. 11. 25.

[i] Hæc est sil. corpus & sanguis Domini) accepta atque hausta, id efficiunt, ut & nos in Christo, & Christus in nobis sit. Hil. lib. 8. de Trin.

Jam corpus Christi mecum societatem est, & sanguis ejus meas ornavit genas, B. Agnetis dict. apud Ambr.

[k] Corpus non adest cum pane, id est, simul loco, sed ὁμοῦ, id est, simul tempore.

the Lord, he eateth also with the mouth of his faith, the very *body* and *bloud* of Christ: Not that [l] Christ is brought down from heaven to the Sacrament, but that the holy Spirit, by the Sacrament, lifts up his mind unto Christ; not by any locall mutation, but by devout affection: so that in the holy [m] *contemplation of faith*, he is at that *present with Christ, and Christ with him*. And thus believing and meditating how Christ his body was crucified, and his precious bloud shed for the remission of his sins, and the reconciliation of his soul unto God; his soul is hereby more effectually fed in the assurance of eternall life, than bread and wine can nourish his body to this temporall life. There must be therefore of necessity in the Sacrament, both the outward signes to be visibly seen with the eyes of the body, and the body and bloud of Christ to be spiritually discerned with the eye of [n] faith. But the form how the holy Ghost makes the body of Christ, being absent from us in place, to be present with us by our union, S. *Paul* terms a [o] *great mysterie*, such as our understanding cannot worthily comprehend. The sacramentall bread and wine therefore are not bare signifying signes, but such as wherewith Christ doth indeed exhibite and give to every worthy receiver, not onely his [p] divine virtue and efficacy, but also his very body and bloud, as verily as he gave to his Disciples the holy Ghost, by the signe of his sacred Breath; or health to the diseased, by the word of his mouth, or touch of his hand or garment. And the apprehension by faith is more forcible,

Quum cœna cœlestis sit actio minime absurdum est Christum in cœlo manentem a nobis recipi. *Cal. in* 1. Cor. 11. 25

m Fidem mitte in cœlum, & eum in terris, tanquam præsentem tenuisti, *Aug. Epi.* 3 *ad Volus.*

n Fidem quum dico, non intelligo quamlibet opinionem, sed fiduciam, qua quum audis panem tesseram esse corporis Christi, non dubitas impleri à Domino, quod verba sonant corpus quod nequaquam carnis, spirituale esse tibi alimentum, vimque ex Christi carne vivificam in nos per spiritum diffundi, *Calv. ibid.*

o Ephes. 5. 32.

p Ego tunc nos demum participare Christi bonis agnosco postquam Christum ipsum obtinemus. Obtinetur, non tantum quum pro nobis factum fuisse victimam credimus. sed dum in nobis habitat, dum ejus sumus membra, ex carne ejus, dum in unam denique & vitam & substantiam (ut ita loquar) cum ipso coalescimus, *Calv. ibid.*

than

than the exquisiteſt comprehenſion of ſenſe or reaſon. To conclude this point, the holy Sacrament is that bleſſed bread, which being eaten, opened the eyes of the [q] Emauites, that they knew Chriſt. This is that *Lordly cup*, by which [r] we are *all made to drink into one ſpirit*. This is that rock flowing with [s] *honey*, that reviveth the fainting ſpirits of every true *Jonathan*, that taſts it with the mouth of faith. This is that [t] *Barley loaf*, which *tumbling from above*, ſtrikes down the tents of the Midianites of infernall darkneſſe. *Eliah's* Angelicall [u] *cake* and *water* preſerved him fourty daies in Horeb: and [x] *Manna* (*Angels food*) fed the Iſraelites fourty years in the wilderneſſe: but this is that [y] *true bread of life*, and heavenly *Manna*, which if we ſhall duely eat, will nouriſh our ſouls for ever unto life [z] *eternall*. How ſhould then our ſouls make unto Chriſt that requeſt from a ſpirituall deſire, which the Capernaites did from a carnall motion, [a] *Lord, evermore give us this bread*?

q Luk. 24, 30, 31.
r 1 Cor. 12, 13.
s 1 Sam. 14. 27.
t Judg. 7. 13.
u 1 King. 19. 6, 7.
x Pſal. 78. 24, 25. Exod. 16. 14.
y John 6. 32, 35, 48, 50.
z John 6. 51, 57.
a John 6. 34.

The ſixth end of the Lords Supper.

5. *To be an aſſured pledge unto us of our reſurrection.* The reſurrection of a Chriſtian is twofold: firſt, the [b] ſpirituall reſurrection of our ſouls in this life from the death of ſin, called the *firſt reſurrection*: becauſe that by the Trumpet-voice of Chriſt, in the preaching of the Goſpel, we are raiſed from the death of ſin to the life of grace. [c] *Bleſſed and holy is he* (ſaith S. *John*) *who hath part in the firſt reſurrection: on ſuch the ſecond death hath no power.* The Lords Supper is both a mean and a pledge unto us of this ſpirituall and firſt reſurrection. [d] *He that eateth me, even he ſhall live by me.* And then are we fit gueſts to [e] *ſit at the Table with Chriſt*, which, like *Lazarus*, we are raiſed from the death of ſin, to newneſs of life.

b John 5. 21. Rom. 6. 5, 6.
c Rev. 20. 6. Hinc prud. pii Sacramentum Bapt. ſim appellab. pur. Sed Sacrame um ver Dom ici corporis
d John 6.
e Joh. 12.

The

The truth of this first resurrection will appear by the motion wherewith they are internally moved: for if when thou art moved to the duties of religion, and practice of piety, thy heart answereth with *Samuel*, [e] *Here I am, speak Lord, for thy servant heareth.* And with *David*, [g] *O God, my heart is ready.* And with *Paul*, [h] *Lord, what wilt thou have me to do?* Then surely, thou art raised from the death of sin, and hast thy part in the *first resurrection:* but if thou remainest ignorant of the true grounds of religion, and findest in thy self a kind of secret loathing of the exercises thereof, and must be drawn, as it were against thy will, to do the works of pietie, &c. then surely thou hast [i] *but a name that thou livest, but thou art dead*, as Christ told the Angel of the Church of Sardis; and thy soul is but as salt to keep thy body from stinking.

Secondly, the *corporall resurrection* of our bodies at the last day, which is called the *second resurrection*, which freeth us from the first death. [k] *He that eateth my flesh, and drinketh my bloud, hath eternall life, and I will raise him up at the last day.* For this Sacrament [l] signifieth and sealeth unto us, *that Christ died and rose again* for us, and that his [m] *flesh quickeneth and nourisheth us* unto eternall life, and that therefore our bodies shall surely be raised to eternall life at the last day. For seeing our head is risen, all the members of the body shall likewise surely rise again. For how can those bodies, which (being *the weapons of righteousnesse*, Rom. 16.13. *Temples of the holy Ghost*, 1 Cor. 6.19. *and members of Christ*) have been [n] fed and nourished with the body and

e Sam. 3.

g Psal. 108

h Act 9 6.

i Apoc 3.1

k John 6.

l Hinc patres & viam à veribus non naturam symbola resurrectionis con. c. John 6.

m Caro Christi in nobis fecundat ipsa per sanctificatione vivificat, quia caro vivificata est, &c. Joh 10.

n Et quia propria quo verbi facta vivificantis, quod. Eph 5. recta fide Regina vificat, ratione riti o dientiæ. la Christi caro pro dentis obiata in sacrificium: ratione panis noster

n Christo: quia non possumus ad Deum vitæ fontem pertingere, nisi nei illi Christi mediante, & quatenus carni illi quasi membra sumus ti. Caro non prodest. John 6. 63 id est, Carnalis opinio non convenit cum mysterio manducationis carnis Christi n Quomodo negant corpus capacem esse resurrectionis, quæ sanguine & corpore Christi nutritur? lib. 4. cap. 34.

bloud

bloud of the Lord of life, but be raised up at the last day? and this is the cause that the bodies of the Saints being dead, are so reverently buried and laid to sleep in the Lord. And their buriall places are termed the "*beds and dormitories* of the Saints. The reprobates shall rise at the last day, but by the Almighty power of Christ, as he is judge, bringing them as malefactours out of the Goale, to receive their sentance and deserved execution: but the Elect shall rise by virtue of Christs resurrection, and of the communion which they have with him as with their head. And his resurrection is the pcause and assurance of ours. The resurrection of Christ is a Christians particular faith: the qresurrection of the dead, is the childe of Gods chiefest confidence. Therefore Christians, in the Primitive Church, were wont to salute one another in the morning with these phrases, *the Lord is risen*; and the other would answer: *True the Lord is risen indeed.*

" Isa. 26. 19, 20.

p Christi resurrectio, in qua nostra initiatur, communis resurrectionis fides. Justor est, *Theod.* Mortuum esse Christum etiam Pagani credunt, resurrexisse vero propria fides est Christianorum, *Aug. lib. 10. cont. Faust. cap. 9.*

q Tota fiducia Christianorum est resurrectio mortuorum, *Tertull. de resurrect.*

The sixth end of the Lords Supper.

To seal unto us the assurance of everlasting life. O, what more wished or loved than life? or what do all men naturally more, either fear or abhor than r death? Yet is this first death nothing if it be compared with the second death; neither is this life any thing worth in comparison of the life to come. If therefore thou desire to be assured of eternall life, prepare thy self to be a worthy receiver of this blessed Sacrament. For our Saviour assureth us, *That if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh which I will give for the life of the world*, John 6.51. He therefore who duely eateth of this holy Sacrament, may

r Omnium terribilium terribilissimum mors.

may truely say, not onely. *Credo vitam æternam*, I believe the life everlasting; but also, *Edo vitam æternam*, I eat life everlasting. And indeed this is the *true tree of life*, which God hath planted in the midst of the Paradise of the Church: and whereof he hath promised to give *every one that overcometh to eat*. And this tree of life by infinite degrees excelleth the tree of life that grew in the Paradise of Eden: For that had his root in the earth, this from heaven; that gave but life to the body, this to the soul; that did but preserve the life of the living, this restoreth life to the dead. The [t] *leaves of this tree heal the nations* of believers, and it yields every moneth a new manner of fruit, which nourisheth them to life everlasting. O, blessed are they, who often eat of this Sacrament; at least, once every moneth taste anew of this renewing fruit, which Christ hath prepared for us at his table to heal our infirmities, and to confirm our belief of life everlasting.

[†] Apoc. 2. 7.

[t] Apoc. 22. 2.

Of the seventh end of the Lords Supper.

7. To bind all Christians, as it were by an [u] oath of fidelity, to serve the onely true God; and to admit no other *propitiatory sacrifice for sins*, but that one reall sacrifice, which by his death Christ once offered, and by which he finished the sacrifices of the Law, and effected eternall redemption and righteousness for all believers. And so to remain for ever a publick mark of profession, to distinguish Christians from all sects and false religion. And seeing that in the Mass there is a strange Christ adored, not he that was born of the Virgin *Mary*, but one that is made of a wafer cake: And that the offering up of this breaden god is thrust upon the Church,

[u] Milites Sacramento erant juravi, & obstricti ad præstandum soli Imperatori fidelitatem & obedientiam.

Church, as a *propitiatory sacrifice for the quick and the dead*: All true Christians, upon the danger of wilfull perjury before the Lord chief Justice of heaven and earth, are to detest the Mass, as the Idol of indignation, which is most derogatory to the all sufficient world-saving merits of Christs death and passion. For by receiving the Sacrament of the Lords Supper, we all swear, that all reall sacrifices are ended by our Lords death: and that his body and bloud once crucified and shed, is the perpetuall food and nourishment of our souls.

2. *How to consider thine own unworthinesse.*

A Man shall best perceive his own unworthithiness, by examining his life, according to the ten Commandements of Almighty God. Search therefore what duties thou hast omitted, and what vices thou hast committed, contrary to every one of the Commandements: remembring, that without repentance and Gods mercy in Christ, the [x] *curse of God*, containing all the miseries of this life, and everlasting torments in hell fire, when this is ended, is due to the breach of the least of Gods Commandements. And having taken a due survey both of thy sins and miseries, retire to some secret place, and there putting thy self in the sight of the Judge, as a guilty malefactor, standing at the barre to receive his sentence, bowing thy knees to the earth, smiting thy breast with thy fists, and bedewing thy cheeks with thy tears, confess thy sins, and humbly ask him mercy and forgiveness, in these or the like words.

x Deut. 27. 26. Gal. 3. 10.

An

An humble confession of sins to be made unto God, before the receiving of the holy Communion.

O God, and heavenly Father, when I consider the goodnesse which thou hast ever shewed unto me, and the wickednes which [a] I have committed against heaven, and against thee, I am ashamed of my self, and confusion seems to cover my face as a vaile. For which of thy Commandements have I not transgressed? O Lord, I stand here guilty of the breach of all thine holy Lawes: For the [b] love of mine heart hath not so intirely cleaved unto thy Majestie, as to vaine and earthly things: I have not feared thy judgements, to deterre me from sin, nor trusted to thy promises to keep me from doubting of my temporall, or from despairing of mine eternall state. I have made the rule of thy divine [c] worship to be what my mind thought fit, not what thy Word prescribed: finding my heart more prone to remember my blessed Saviour in a painted picture of mans device, rather than to behold him crucified in his Word and Sacraments, after his own ordinance. Where I should never use thy Name (whereat all [d] knees do bow) but with religious reverence, nor any part of thy worship, without due preparation and zeale. Here confesse thy rash and false swearing. I have blasphemously abused thy holy Name to rash and customary oaths; yea, I have used oaths by thy sacred Name

as

a Luk. 15

b The first Commandment. Deut. 6.5. Mat. 22. 37, 38. Lev. 19. 14 Psa 27. 4. & 38 8.

c The second Commandement. Deut. 12. 32. Matth. 15. 9.

d Gal. 3. 1 The third Commandement. Phil. 2. 10 Eccl. 4. 17 1 Kin. 19. Ier. 5.

as false covers of my filthy sin. And I have been present at thy service oft times more for ceremonie than conscience; & to please men more than to please thee my gracious God.

When I should sanctifie thy [a] Sabbath day, by being present at the publike exercises of the Church, and by meditating privately on the word and works of God, and by visiting the sick, and relieving of my poore brethren: [Here confesse thy travelling on the Sabbath, and thy leaving the holy exercise, to go to sporting or feasting.] Alas I have thought those holy exercises a burden, because they have hindred my vaine sports: yea, I have spent many of thy Sabbaths in mine owne prophane pleasures, without being present at any part of thy divine worship.

a The fourth Commandement. Act. 20. 7.

Where I should have given all due [b] reverence to my naturall, ecclesiasticall, and politick parents, I have not shewed that measure of dutie and affection to my parents, which their care and kindnes hath deserved. I have not had thy Ministers in such singular love for their works saks, as I ought, but I have taunted at their zeale, and hated them, because they reproved me justly: [Here confesse thy disobedience to thy Parents, Ministers, Magistrates, Masters or Tutors,] and I have carried my selfe contemptuously against thy Magistrates & Ministers, though I knew that it is thy ordinance, that I should be obedient unto them.

b The fifth Commandement.

Where

Where I should be [a] slow to wrath, and ready to forgive offences, and not suffer the [b] Sun to go downe upon my wrath, to do good for evill, loving my very enemies for thy sake: [Here confesse thy hastinesse and fury, and if thou hast been any way the cause of any mans death unjustly, or cruelly.] I, alas, for one sorry word, have burst out into open rage, and harbouring thoughts of mischiefe in my heart, I have preferred to feed on mine owne malice, rather than to eate of thy holy Supper.

a The sixth Commandement. Pro 19.11
b Eph.4.31. Mar.5.44.

Where I should keep my mind from all [c] filthy lusts, and my body from all uncleanesse: O Lord, I have defiled both, & made my heart a cage of all impure thoughts, and my mind a very stie of the uncleane spirit. [Here confesse unto God thy secret pollutions, fornication, or adultery, if Satan hath so far prevailed over thee.] Yea, the remedie which thou (Lord) hast ordained for incontinencie, could not contain me within the bounds of chastity; for by doating on beautie, whose ground is but dust, Satan hath bewitched my flesh to lust after strange flesh.

c The seventh Commandement. 1 Thes. 4.3. &c. Rom.6.13

Where I should have lived in [d] uprightnesse, giving every man his due, being contented with mine own estate; and living conscionably in my lawfull calling, should be ready (according to mine abilitie) to lend and give unto the poore: [Here confesse if thou hast secretly stolne, or openly robbed any thing, or hast detained from any

d The eighth Cummandement. Eph 4.28. Luke 6.34 35. Lev. 25 35.

any fatherlesse childe that which is his by right.] Oh Lord, I have by oppression, extortion, bribes, cavillation, and other indirect dealings, under pretence of my calling and office, robbed and purloined from my fellow Christians: yea, I have received and suffered Christ, where I was trusted many a time in his poore members, to stand hungry, cold, and naked at my doore; and hungry, cold, and naked to go away succourlesse, as he came: and when the leanesse of his checks pleaded pitie, the hardnesse of my heart would shew no compassion.

Where I should have made conscience to speak the a truth in simplicity, without any falshood, prudently judging aright; and charitably construing all things in the best part: and should have defended the good name and credit of my neighbour: Alas (vile wretch that I am) I have belied and slandered my fellow-brother, and as soon as I heard an evill report, I made my tongue the instrument of the Devill, to blazon that abroad unto others, before I knew the truth of it my selfe. [Here confesse if thou hast belied or slandered thy neighbour, or not spoken the truth to cleare his innocencie, when thou wast called thereto.] I was so far from speaking a good word in defence of his good name, that it tickled my heart in secret to heare one that I envied to be taxed with such a blemish, though I knew that otherwise the graces of God shined in him in abundant measure.

a The ninth Commandement. Zech. 8.16 Mat. 10.16 1 Cor. 3.7 Mat. 1. 18, 19.

measure. I made jests of officious, and advantage of pernicious lies: herein shewing my selfe a right Cretian, rather than an upright Christian.

And lastly (O Lord) where I should have rested[a] fully contented with that portion which thy Majestie thought meete to bestow upon me in this pilgrimage, and rejoyce in anothers good as in mine owne: alas, my life hath been nothing else but a greedy lusting after this neighbours house, and that neighbours land; yea, secretly wishing such a man dead, that I might have his living or office, coveting rather those things which thou hast bestowed on another, than being thankfull for that which thou hast given unto my selfe. Thus I, O Lord, who am a carnall sinner, and sold under sinne, have transgressed all thy holy and spirituall commandements, from the first to the last, from the greatest unto the least; and here I stand guilty before thy Judgement seat of all the breaches of all thy Lawes; and therefore liable to thy curse, and to all the miseries that justice can poure forth upon so cursed a creature. And whither shall I go for deliverance from this miserie? Angels blush at my rebellion, and will not help me; men are guilty of the like transgression[a] and cannot help themselves: shall I then despaire with *Cain*, or make away my selfe with *Judas*? No, Lord, for that were but to end the miseries of this life, and to begin the endlesse torments of hell. I will rather appeale to thy

[a] The tenth Commandement. Heb. 13. 5. 1 Tim. 6. 6 Phil. 4. 11, 12.

thy. Throne of grace, where mercy be- a Heb. 4 16.
gins to pardon abounding sins; and out of the depth of my miseries, I will crie with *David*, for the depth of thy b mercies. b Ps. 131 1. &c.
'Though thou shouldest kill me with af- c Job 13. 15.
flictions, yet will I, like *Job*, put my trust in thee. Though thou shouldst drowne me in the sea of thy displeasure, with *Jonas*; yet will I catch such hold on thy mercy, that I will be taken up dead, clasping her with both my hands And though thou shouldest cast me into the bowels of hell, as *Jonas* into the belly of the Whale, (Jonah 2. 2) yet from thence would I crie unto thee: O God the Father of heaven, O Jesus Christ the Redeemer of the world, O holy Ghost my sanctifier, three persons, and one eternall God, have mercy upon me a miserable sinner. And seeing the goodnesse of thine owne nature first moved thee to send thine only begotten Son to die for my sins, that by his death I might be reconciled to thy Majesty: O reject not now my penitent soule, who being displeased with her selfe for sin, desireth to returne to serve and please thee in newnesse of life: and reach from heaven thy helping hand to save me thy poore servant, who am (like *Peter*) ready to sinke in the sea of my sins & misery. Wash away the multitude of my sins, with the merits of that bloud which I believe that thou hast so abundantly shed for penitent sinners.

And now that I am to receive this day the blessed Sacrament of thy precious body and

and bloud, O Lord. I beseech thee, set thy holy Spirit by thy Sacrament, seale unto my soule, that by the merits of thy death and passion, all my sins are so freely and fully remitted and forgiven, that the curses and judgements which my sins have deserved, may never have power either to confound me in this life, or to condemne me in the world which is to come: for my stedfast faith is, that thou hast died for my sins, and risen againe for my justification, Rom. 4. ult. This I believe, O Lord, help mine unbeliefe. Work in me likewise, I beseech thee, an unfeined repentance, that I may heartily bewail my former sins, and loath them, and serve thee henceforth in newnesse of life, and greater measure of holy devotion. And let my soul never forget the infinite love of so sweet a Saviour, that hath laid down his life to redeem so vile a sinner: And grant, Lord, that having received these seales and pledges of my communion with thee, thou maist henceforth so dwell by thy Spirit in me, and I so live by faith in thee, that I may carefully walk all the daies of my life in godlinesse and pietie towards thee, and in Christian love and charitie towards all my neighbours: that living in thy feare, I may die in thy favour, and after death be made partaker of eternall life, through Jesus Christ my Lord and only Saviour, Amen.

3. Of

3. *Of the meanes whereby thou mayest become a worthy receiver.*

THese means are duties of two sorts: the former respecting God, the latter our neighbour. Those which respect God are three: First, sound knowledge: secondly, true faith: thirdly, unfeined repentance That which respecteth our neighbour, is but one sincere charitie.

1. Of sound knowledge, requisite in a worthy Communicant.

'Sound knowledge is a sanctified understanding of the first principles of religion. As first, of the trinity of persons in the unity of the God-head. Secondly, of the creation of man, and his fall. Thirdly, of the curse and misery due to sin. Fourthly, of the natures and offices of Christ, and redemption by faith in his death, especially of the doctrine of the Sacrament sealing the same unto us. For, as an house cannot be built, unlesse the foundation be first laid; no more can religion stand, unlesse it be first grounded upon the certain knowledge of Gods Word. Secondly, if we know not Gods will, we can neither believe nor do the same. For as worldly businesse cannot be done but by them, who have skill therein; so without knowledge must men be much more ignorant in divine and spirituall matters. And yet in temporall things a man may do much more by the light of nature: But in religious mysteries, the more we relie upon naturall reason, the further

2 Heb 6.1 2. John 17 3. 1 Tim. 2 4. 1 Cor. 11.29. 2 Cor. 13. 5. 1 Cor 2 14 Rom. 8 5.

we

we are from comprehending spirituall truth. Which discovers the fearfull estate of those, who receive without knowledge, and the more fearfull estate of those Pastors, who minister unto them without catechizing.

2. Of sincere faith, required to make a worthy Communicant.

Sincere faith is not a bare knowledge of the Scriptures, and first grounds of religion (for that [a] Devils and reprobates have in an excellent measure, and do believe it, and tremble) but a true perswasion, as of all those things whatsoever the Lord hath revealed in his Word, so also a peculiar application unto a mans owne soule, of all the promises of mercy which God hath made in Christ to all believing sinners: And consequently, that [b] Christ and all his mercies do belong to him as well as to any other. For first, if we have not the righteousnesse of faith, the Sacrament seales nothing unto us: and every man in the Lords Supper receiveth so much as he believeth. Secondy, because that without faith, we communicating on earth, cannot apprehend Christ in heaven: For as hee dwelleth in us by faith, (Ephes. 3. 17.) so by faith wee must likewise eate him. Thirdly, because that [d] without faith we cannot be perswaded in our consciences, that our receiving is acceptable unto God.

a Jam. 2. 19 Heb 4. 2.
b Rom. 4. 11.
c Heb. 11. 6. Rom. 14 23.
d Isa. 55. 7. Ezek. 33 11. Acts 26. 19. & 3. 19.

3. Of unfained repentance requisite for a true Communicant.

1. True repentance is an holy change of th

the mind, when upon the feeling sight of Gods mercy, and of a mans own misery, he turneth from all his knowne and secret sins, to [a] serve God in holinesse and righteousnesse all the rest of his daies. For, as he that is glutted with meat is not apt to eate bread; so he that is stuffed with sins, is not fit to receive Christ. And a conscience defiled with [b] wilfull filthinesse, makes the use of all [c] holy things unholy unto us. Our sacrificed spotlesse Passover cannot be eaten with the sower leaven of malice and wickednesse, saith *Paul*, 1 Cor. 5. 8 Neither can the old bottles of our corrupt and impure consciences retaine the new wine of Christs precious bloud, as our Saviour saith, Mark 2. 22. wee must therefore truly repent, if we will be worthy partakers.

a Luke 1. 74, 75.

b Heb. 2, 3.

c Tit. 1. 15

1. The duty to be performed in respect of our neighbour, is Charity.

Charitie is a hearty forgiving of others who have offended us, and after reconciliation, an outward unfained testifying of the inward affections of our hearts by gestures, words, and deeds, as oft as we meet, and occasion is offered. For first without [d] love to our neighbour, no sacrifice is acceptable unto God. Secondly, because one chiefe end wherefore the Lords Supper was ordained, is, to [e] confirme Christians love one towards another. Thirdly, no man can assure himselfe, that his [f] owne sins are forgiven of God, if his heart cannot yeeld to forgive the faults of men that have ofd Mat. 5. 23, 24.

e Joh. 13. 14, 34, 35.

f Mat. 6. 12, 14, 15, & 18, 33.

fended him. Thus far of the first sort of duties which we are to performe before we come to the Lords Table, called preparation.

2. *Of the second sort of duties, which a worthy Communicant is to performe at the receiving of the Lords Supper, called Meditation.*

THis exercise of spirituall Meditation, consists in divers points:

First, when the Sermon is ended, and the Banquet of the Lords Supper begins to be celebrated, meditate with thy selfe how thou art [a] invited by Christ to be a guest at his holy table, and how lovingly he inviteth thee: [b] Ho, every one that thirsteth, come ye to the waters of life, &c. Come, buy wine and milke without money, and without price: eate ye that which is good, let your soule delight it selfe in fatnesse. Take ye, eate ye, this is my body, which was broken for you; drink ye all of this: for this is my bloud which was shed for the remission of your sins, Matth. 26. 26, 27, 28. &c. What greater honour can be vouchsafed than to be admitted to sit at the Lords own Table? what better fare can be afforded than to feed of the Lords owne body and bloud? It [c] *David* thought it to be the greatest favour that he could shew to good *Barzillai*, for all the kindnesse that he shewed unto him in his troubles, to offer him, that he should feed with him at his owne table in Jerusalem; how much greater

[a] Matt. 22 1 Pet. 1.

[b] Isa. 55. 1 2.

[c] 2 Sam. 19. 33.

greater favour ought we to account it, when Christ doth indeed feed us in the Church at his owne Table, and that with his owne holy body and bloud?

2. As *Abraham*, when he went up to the Mount, to sacrifice *Isaac* his son, * left his servants beneath in the valley; so when thou commest to the spirituall sacrifice of the Lords Supper, lay aside all earthly thoughts and cogitations, that thou mayest wholly contemplate of Christ, and offer up thy soule unto him, who sacrificed both his soule and body for thee. * Gen 22. 5.

3. Meditate with thy selfe, how precious and venerable is the body and bloud of the Son of God, who is the Ruler of heaven and earth, the Lord, at whose beck the Angels tremble, and by whom both the quicke and dead shall be judged at the last day, and thou amongst the rest. And how that is he, who having been crucified for thy sins, offereth now to be received by faith into thy soule. On the other side, consider how sinfull a creature thou art: how altogether unworthy of so holy a Guest: how ill deserving to taste of such sacred food, having been conceived in filthinesse, and wallowing ever since in the mire of iniquity; bearing the name of a Christian, but doing the works of the Devill; adoring Christ with an b *Ave Rex* in thy mouth, but spitting oaths in his face, and crucifying him with thy graceless actions. b Haile King.

Fourthly, ponder then, with what face

dareſt thou offer to touch ſo holy a body with ſuch defiled hands? or to drinke ſuch precious bloud with ſo lewd and lying a mouth? or to lodge ſo bleſſed a Gueſt in ſo unclean a ſtable? For if the Bethſhemites were ſlaine, for but looking irreverently into the Arke of the Old Teſtament, what judgement mayeſt thou juſtly expect, who with ſuch impure eies and heart art come to ſee and receive the *Arke* of the *New Teſtament*, in which *dwelleth all the fulneſſe of the Godhead bodily*? Col. 2. 9.

a 2 Sam. 6 7. If [a] *Uzza* for but touching (though not without *zeale*) the *Arke* of the Covenant, *was ſtricken with ſudden death*, what ſtroke of divine judgement mayeſt thou not feare, that ſo rudely, with unclean hands, doſt preſume to handle the Arke of the eternall Teſtament, wherein are hid all the treaſures of wiſdome and knowledge?

If *John Baptiſt* (the holieſt man that was borne of a woman) thought himſelf b Mat. 3. 11. unworthy to [b] bear his ſhooes; O Lord, how unworthy is ſuch a profane wretch, as thou art, to eat his holy fleſh, and to drink his precious bloud?

If the bleſſed Apoſtle S. *Peter*, ſeeing but a glimpſe of Chriſts almighty power, thought himſelfe unworthy to ſtand in the ſame Boat with him; how unworthy are thou to ſit with Chriſt at the ſame table, whe e thou mayeſt behold the infiniteneſſe of his grace and mercie diſp ayed?

c Mat. 8 8. If the Centurion [c] thought that the roofe

of

of his house was not worthy to harbour so divine a Guest; what room can there be fit under thy ribs, for Christs holinesse to dwell in?

If the *bloud-issued* sick woman feared to touch the hem of his garment: how shouldst thou tremble to eate his flesh, and drink his *All-healing bloud*? Yet if thou commest humbly, in faith, repentance, and charity, abhorring thy sins past, and purposing unfainedly to amend thy life henceforth, let not thy former sins affright thee, for they shall never be laid unto thy charge: and this Sacrament shall seale unto thy soul, that all thy sins, and the judgements due unto them, are fully pardoned, and cleane washed away by the bloud of Christ. For, this Sacrament was not ordained for them who are perfect, but to help penitent sinners unto perfection. Christ came not to call the righteous, but sinners to repentance, Matth. 9. 12, 13. And he saith, That the whole need not a Physitian, but they that are sicke. Those hath Christ called, and when they came, them he hath ever helped. Witnesse the whole Gospel, which testifieth, that not one sinner, who came to Christ for mercy, went ever away without his errand. Bathe thou likewise thy sicke soule in this fountain of Christs bloud; and doubtlesse, according to his promise, Zech. 13. 1. thou shalt be healed of all thy sins and uncleanesse. Not sinners therefore, but they who are unwilling to re-

pent of their sins, are debarred this Sacrament.

Fifthly, meditate that Christ left this Sacrament unto us as the chiefe token and pledge of his love: not when we would have made him a King, John. 6. 15. (which might have seemed a requitall of kindnesse) but when *Judas* and the high Priests were conspiring his death, (therefore wholly of his meere favour.) When *Nathan* would shew *David* how entirely the poore man loved his sheep that was killed by the rich man, He gave her (saith he) to eate of his own morsels; and of his own cup to drinke, 2 Sam. 12. 3. And must not then the love of Christ to his Church be unspeakable, when he gives her his owne flesh to eat, and his own bloud to drink, for her spirituall & eternall nourishment? If then there be any love in thine heart, take the cup of salvation into thine hand, and pledge his love with love again, Psal. 161. 13.

Sixthly, when the Minister beginneth the holy consecration of the Sacrament, then lay aside all praying, reading, and all other cogitations whatsoever; and settle thy meditations only upon those holy actions and rites, which according to Christs institution, are used in and about the holy Sacraments: For it hath pleased God (considering our weaknesse) to appoint those rites as meanes, the better to lift up our minds to the serious contemplation of his heavenly graces.

When

When therefore thou seest the Minister putting apart bread & wine on the Lords Table, and consecrating them by praiers, and the rehearsall of Christs institution, to be an holy Sacrament of the blessed body and bloud of Christ; then meditate, how God the Father of his meere love to mankind, set apart, and sealed his only begotten Son, to be the All-sufficient means, and only Mediatour, to redeem us from sin, and to reconcile us to his grace, and to bring us to his glory.

When thou seest the Minister break the bread, being blessed, thou must meditate, that Jesus Christ the eternall Son of God was put to death, and his blessed soule and body (with the sense of Gods anger) broken asunder for thy sins, as verily as thou now seest the holy Sacrament to be broken before thy eies. And withall, call to mind the hainousnesse of thy sins, & the greatnesse of Gods hatred against the same; seeing Gods justice could not be satisfied, but by such a sacrifice.

When the Minister hath blessed and broken the Sacrament, and is addressing himself to distribute it; then meditate, [a] *That the King* (who is the Master of the feast) stands at the Table to see his guests, and looketh upon thee, whether thou hast on thee thy wedding garment. Think also, that all the holy [b] Angels that attend upon the elect in the Church, and [c] *do desire to behold the celebration of those holy mysteries*, do observe thy reverence and behaviour:

a Mat. 22. 11. This wedding garment is righteousnesse and true holinesse.

b Apoc. 19. 8. Eph. 4. 24.

c 1 Cor. 11. 10. 1 Pet. 1. 12.

viour: Let thy ſoule therefore, whilſt the Miniſter bringeth the Sacrament unto thee, offer this or the like ſhort Soliloquie unto Chriſt.

A ſweet Soliloquie to be ſaid betwixt the conſecration and receiving of the Sacrament.

IS it true indeed, that God will dwell on earth? Behold, the [a] heaven, and the heaven of heavens are not able to containe thee: how much more unable is the ſoule of ſuch a ſinfull caitiffe as I am to receive thee?

But ſeeing it is thy bleſſed pleaſure, to come thus to [b] *ſup* with me, and to [c] *dwell* in me, I cannot for joy but burſt out and ſay, What is man that thou art ſo mindfull of him; and the Son of man, that thou ſo regardeſt him? What favour ſoever thou vouchſafeſt me in the abundance of thy grace, I will freely confeſſe what I am in the wretchedneſſe of my nature. I am a word a carnall creature, whoſe very ſoule is [d] ſold under ſinne: a wretched man, compaſſed about with a body of death. Yet, Lord, ſeeing thou [f] calleſt, here I come; and ſeeing thou calleſt ſinners, I have thruſt my ſelf in among the reſt; and ſeeing thou calleſt all with their heavieſt loads, I ſee no reaſon why I ſhould ſtay behind. O Lord, I am ſick, and whither ſhould I go, but unto thee the Phyſician of my ſoule? Thou haſt cured many, but never didſt thou meet with a more miſerable patient;

a 1 Kin. 8. 27.
b Apoc. 3. 20.
c John 14 23.
d Rom. 7. 23
e Ver. 24.
f Mat. 9. 13 & 11. 28.

tient: for I am more leprous than *Gehazi*, more uncleane than *Magdalen*, more blind in soule than *Bartimeus* was in body. For I have lived all this while, and never seen the true light of thy Word: my soule runs with a greater flux of sin, than was the *Hemorisse issue of bloud*. *Mephibosheth* was not more lame to go, than my soule is to walke after thee in love. *Jeroboams* arme was not more withered to strike the Prophet, than my hand is maimed to relieve the poore. Cure me, O Lord, and thou shalt do as great a work as in curing them all. And though I have all their sins and sores; yet, Lord, so abundant is thy grace, so great is thy skill, that if thou wilt, thou canst with a word forgive the one, and heale the other: and why should I doubt of thy good will, when to save me will cost thee now but one leving smile, who didst shew thy selfe so willing to redeem me, though it should cost thee all thy heart bloud; and now offerest so graciously unto me the assured pledge of my redemption by thy bloud? [a] *Who am I, O Lord God?* and what is my merit, that thou hast bought me with so deare a price? It is meerly thy mercy, and [b] *I, O Lord, am not worthy the least of all thy mercies*, much lesse to be a partaker of this holy Sacrament, the greatest pledge of the greatest mercy that ever thou didst bestow upon those sons of men whom thou lovest. How might I, in respect of mine own unworthinesse, cry out for feare at the sight of thy

[a] 2 Sam. 7. 18.

[b] Gen. 32. 10.

holy Sacrament, as the [a] Philistines did, when they saw the Ark of God come into the assembly, *Woe now unto me a sinner?* but that thy Angel doth comfort me, as he did the woman, [b] Feare thou not, for I know that thou seekest Jesus which was crucified. It is thou indeed that my soule seeketh after. And here thou offerest thy selfe unto me in thy blessed Sacrament. If therefore [c] *Elisabeth* thought her selfe so much honoured at thy presence in the womb of thy blessed mother, *that the Babe sprang in her belly for joy*; how should my soule leap within me for joy, now that thou commest by thy holy Sacrament, to dwell in my heart for ever? Oh, what an honour is this, not that the mother of my Lord, but my Lord himselfe should come thus to visit me! Indeed, Lord, I confesse with the faithfull Centurion, that [d] I am not worthy that thou shouldest come under my roofe; and that if thou didst but speake the word only, my soule should be saved: yet seeing it hath pleased the riches of thy grace, for the better strengthening of my weakenesse, to seale thy mercy unto me, by thy visible signe, as well as by thy visible word: in all thankfull humilitie, my soule speaketh unto thee with the blessed Virgin: Behold, the handmaid of the Lord, be it unto me according to thy word, Luke 1. 38. [e] Knocke thou, Lord, by thy Word and Sacraments at the doore of my heart, and I will (like the [f] *Publican*) with both my fists, knocke at my breast, as fast as I can, that thou

a 1 Sam. 5.

b Mat. 28. 5.

c Luke 1. 43, 44.

d Mat. 8. 8

e Apoc. 3. 20.

f Luk. 18. 13.

mayeſt enter in: And if the doore will not open faſt enough, break it open, O Lord, by thine almighty power, and then enter in, and dwell there for ever, that I may have cauſe with *Zachem* to acknowledge, that this day ſalvation is come into mine houſe, Luke 19. 9. And caſt out of me whatſoever ſhall be offenſive unto thee: for I reſigne the whole poſſeſſion of my heart unto thy ſacred Majeſty, intreating that I may not live henceforth, but that thou mayeſt live in me, ſpeak in me, walk in me; and ſo govern me by thy Spirit, that nothing may be pleaſing unto me, but that which is acceptable unto thee; that finiſhing my courſe in the life of grace, I may afterward live with thee for ever in the Kingdome of glory. Grant this, O Lord Jeſus, for the merits of thy death and bloudſhedding. Amen.

When the Miniſter bringeth towards thee the bread, thus bleſſed and broken, & offering unto thee, bids thee, Take eate, &c. then meditate, that Chriſt himſelf commeth unto thee, and both offereth and giveth indeed unto thy faith, his very body and bloud with all the merits of his death and paſſion, to feed thy ſoul unto eternall life, as ſurely as the Miniſter offereth and giveth the outward ſigns that feed thy body unto this temporall life. The bread of the Lord is given by the Miniſter, but the bread which is the Lord, is given by Chriſt himſelf.

When thou takeſt the bread at the Miniſters hand to eate it, then * rouze up thy ſoule

* Sacramentum requirit ſacramentem

soul to apprehend Christ by faith, and to apply his merits to heale thy miseries. Embrace him as sweetly with thy faith in the Sacrament, as ever *Simeon* hugged him with his armes in his swadling clouts.

As thou eatest the bread, imagine that thou seest Christ hanging upon the crosse, and by his unspeakable torments fully satisfying Gods justice for thy sins: & strive to be as verily partaker of the spirituall grace, as of the Elementall signes. For, the truth is not absent from the signe, neither doth Christ deceive, when he faith,[a] *This is my body*: but he giveth himself indeed to every soule that spiritually receiveth him by faith. For as ours is the same Supper which Christ administred; so is the same Christ verily present at his owne Supper, not by any Papall transubstantiation, but by a sacramentall participation, whereby he doth truly feed the faithfull unto eternall life: not by comming down out of heaven to thee, but by lifting thee up from the earth unto him. According to that old saying: Sursum corda Lift up your hearts; and where the carkasse is, thither will the Eagles resort, Mat. 24.

When thou seest the wine brought unto thee apart from the bread, then remember, that the bloud of Jesus Christ was as verily separated from his bodie upon the crosse, for the remission of thy sins: and that this is the seale of the new covenant, which God

Christ ...ls it his ...dy, not ...signe ...his bo-..., be-...se this ...crament ...as insti-...ted not ...ly to ...gni-e, ...t also ...commu-...cate the ...irituall ...aces ...at they ...present: ...nd by the ...gnes to ...raw our ...inds to ...e graces ...gnified. ...o *Euthy-...ius in Mat.* 19. Non dixit Dominus, Hæc sunt signa corporis mei, sed, Hoc est corpus meum. Oportet ergò non ad naturam eorum quæ proposita sunt aspicere, sed ad ipsorum virtutem & gratiam. Non hoc corpus quod videtis manducaturi estis, & bibituri illum sanguinem quem fu-...uri sunt qui me crucifigent. Sacramentum aliquid vobis commendat, spiritualiter intellectum vivificabit vos *August. in Psal.* 98. Speaking in the person of Christ The Disciple did not seate Christ corporally and substantially in the first institution: no more do we in the reiteration of the same Supper.

hath

hath made, to forgive all the sins of all penitent sinners that believe in the merits of his bloud-shedding. For the wine is not a Sacrament of Christs bloud contained in his veines, but as it was shed out of his body upon the crosse for the [a] remission of the sins of all that believe in him.

[a] Matth. 26.28.

As thou drinkest the wine, and pourest it out of the cup into thy stomack; meditate and believe, that by the merits of that bloud, which Christ shed upon the crosse, all thy sins are as verily forgiven, as thou hast now drunk this sacramentall wine, & hast it in thy stomack. And in the instant of drinking, settle thy meditation upon Christ, as he hanged upon the crosse: as if like *Marie* and *John*, thou didst see him nailed, and his bloud running downe his blessed side, out of that ghastly wound which the speare made in his innocent heart; wishing thy mouth closed to his side, that thou mightest receive that precious bloud before it fell to the dusty earth. And yet the actuall drinking of that reall bloud with thy mouth, would be nothing so [*] effectuall as this sacramentall drinking of that bloud spiritually by faith. For one of the Souldiers might have drunk that, and been still a reprobate, but whosoever drinketh it spiritually by faith in the Sacrament, shall surely have the remission of his sins, and life everlasting.

[*] If remission of sins and eternall life had been appropriated to the drinking of the reall bloud, doubtlesse *John* and *Mary* would have made meanes to have drunk it, but *John* ascribes the vertue to believing that it was shed.

As thou feelest the sacramentall wine with thou hast drunk warming thy cold stomack; so endeavour to feele the holy

Ghost

Ghost cherishing thy soule in the joyfull assurance of the forgivenes of all thy sinnes, by the merits of the bloud of Christ. And to this end, God giveth every faithfull soul, together with the sacramentall bloud, the holy Ghost to drinke. We are all made to drink into one Spirit, 1 Cor. 12. 13. And to lift up thy mind from the contemplation of Christ, as he was crucified upon the crosse, to consider how he now [a] sits in glory at the right hand of his Father, making intercession for thee, by presenting to his Father the unvaluable merits of his death, which he once suffered for thee, to appease his justice for the sins which thou dost daily commit against him.

[a] John 8. 34. Heb. 7. 25. & 9. 24.

After thou hast eaten and drunk, both the bread and wine, labour, that as those sacramentall signes do turn to the nourishment of thy body, and by the digestion of heat become one with thy substance; so by the operation of faith, and the holy Ghost, thou mayest become one with Christ, and Christ with thee: and so mayest feele thy communion with Christ confirmed, and increased daily more & more. That as it is impossible to separate the [b] *Bread and Wine*, digested into the bloud & substance of thy body, so it may be more impossible to part Christ from thy soul, or thy soul from Christ.

[b] 1 Cor. 10. 17. Unus est panis communi notione Sacramenti, non autem necessario unus numero.

Lastly, as the bread of the Sacrament, though confected of many graines, and maketh but one bread; so must thou remember, that though all the faithfull are many; yet

yet are they all but one mysticall bodie, whereof *Christ is head*. And therefore thou must love every Christian as thy selfe, and a member of thy body.

Thus far of the duties to be done at the receiving of the holy Sacrament, called *Meditation*.

3. *Of the duties which we are to performe after receiving of the holy Communion, called Action or Practice.*

THe duty which we are to performe after the receiving of the Lords Supper, is called *Action* or *Practice*: without which all the rest will minister unto us no comfort.

The *Action* consists of two sorts of duties: first, such as we are to perform in the Church; or else after that we are gone home.

Those that we are to perform in the Church, are either severall from our owne soules, or else joyntly with the congregation.

The severall duties which thou must performe from thine owne soule, are three: First, thou must bee carefull (that forasmuch as Christ now dwelleth in thee, therefore) to entertaine him in a a clean heart, and with pure affections: for, the most Holy will be holy with the holy: so if *Joseph* of Arimathea, when he had begged of *Pilate* his dead body to bury it, wrapped it in *sweet odours*, and *fine linnen*, and laid it in a new tombe; how much more

a Psal. 18. 26. Sancto non nisi sanctè & sanctis.

more shouldst thou lodge Christ in a new heart, and perfume his rooms with the odoriferous incense of praiers, and all pure affections? If God required *Moses* to provide a pot of pure gold to keep the Manna that fell in the wilderness; what a pure heart shouldest thou provide to receive this divine Manna, that is come downe from heaven?

a Luke 2. 46. And as thou camest sorrowing, like a *Joseph* and *Mary*, to seek Christ in the Temple, so now having there found him in the midst of his Word and Sacraments, be carefull with joy to carry him home with thee as they did.

b Luke 15 6. And if the man that found but b his lost sheep rejoyced so much, how canst thou, having found the Saviour of the world, but rejoyce much more?

Secondly, thou must offer the sacrifice of a private thanksgiving unto God for this inestimable grace and mercie: for as this action is common unto the whole Church; so is it applyed particularly to every one of the faithfull in the Church: and for this particular mercie every soule most joyfully offer a particular sacrifice of thanksgiving. For if the *Wise men* rejoyced so much when they saw the Starre which conducted them to Christ, and worshipped him so devoutly when he lay a babe in the manger, and offered unto him their gold, myrrhe, and frankincense: how much more should thou rejoyce now that thou hast both seen and received this Sacrament,

which

which guideth thy ſoule unto him where he ſitteth at the right hand of his Father in glory? and thither lifting up thy heart, adore him, and offer up unto him the gold of a pure faith, the myrrhe of a mortified heart, and this or the like ſweet incenſe of prayer and thankſgiving.

A praier to be ſaid after the receiving of the Communion.

WHat ſhall I render unto thee, (O bleſſed Saviour) all theſe bleſſings which thou haſt ſo graciouſly beſtowed upon my ſoule: How can I ſufficiently thank thee, when I can ſcarce expreſſe them? Where thou mightеſt have made me a beaſt, thou madeſt me a man after thine own image. When by ſinne I had loſt both thine image and my ſelfe, thou didſt renew in me thine image by thy Spirit, and didſt redeem my ſoule by thy bloud again: & now thou haſt given unto me thy ſeal and pledge of my redemption; nay, thou haſt given thy ſelfe unto me, O bleſſed Redeemer: O, what an inеſtimable treaſure of riches, and overflowing fountain of grace hath he got, who hath gained thee! No man ever touched thee by faith, but thou didſt heale him by grace; for thou art the Author of ſalvation, the remedy of all evils, the medicine of the ſicke, the life of the quick, and the reſurrection of the dead. Seemed it a ſmall matter unto thee to appoint thy holy Angels, to attend upon ſo vile a creature as I am; but that thou wouldſt enter thy ſelfe

ſelfe into my ſoule, there to preſerve, nouriſh, and cheriſh me unto life everlaſting?

If the carkaſſe of the dead Prophet could revive a dead man that touched it; how much more ſhall the *living body of the Lord of all Prophets* quicken the faithfull, in whoſe heart he dwelleth? And if thou wilt raiſe my bodie at the laſt day out of the duſt: how much more wilt thou now revive my ſoule, which thou haſt ſanctified with thy Spirit, and purified with thy bloud? O Lord, what could I more deſire, or what couldſt thou more beſtow upon me, than to give me thy body for meat, thy bloud for drinke, and to lay downe thy ſoul for the price of my redemption? Thou, Lord, enduredſt the paines, I do reap the profit: I received pardon, and thou didſt beare the puniſhment. Thy teares were my bath; thy wounds, my weale; and the injuſtice done to thee; ſatisfied for the judgement which was due to me. Thus by thy birth, thou art become my brother; by thy death, my ranſome; by thy mercie, my reward; and by thy Sacrament, my nouriſhment. O divine food! by which the ſons of men are transformed into the ſons of God; ſo that mans nature dieth, and Gods nature liveth, and ruleth in us. Indeed, all creatures wondered, that the Creatour would be incloſed nine moneths in the Virgin wombe (though her womb being repleniſhed with the holy Ghoſt, was more ſplendid than the ſtarry firmament.) But

that thou shouldest thus humble thy selfe to dwell for ever in my heart, which thou foundest more unclean than a dung-hill, it is able to make all the creatures in heaven and earth to stand amazed, But seeing it is thy free grace and meere pleasure thus to enter, and to dwell in mine heart, I would to God that I had so pure a heart as my heart could wish, to entertaine thee. And who is fit to entertaine Christ? or who, though invited, would not chuse with *Mary* rather to kneele at thy feet, than presume to sit with thee at thy table? Though I want a pure heart for thee to dwell in, yet weeping eies shall never be wanting to wash thy blessed feet, and to lament my filthy sins. And albeit I cannot weep so many teares, as may suffice to wash thy holy feet, yet (Lord) it is sufficient that thou hast shed bloud enough to cleanse my sinfull soule. And I am fully (O Lord) assured, that all the dainty fare, wherewith the disdainfull Pharisee entertained thee at his table, did not so much please thee, as those teares which penitent *Mary* poured under the table. I would therefore wish with *Jeremy*, *that my head were a fountain of teares*, that seeing I can by no meanes yeeld sufficient thankes for thy love to me; yet I might by continuall teares testifie my love unto thee. And though no man is worthy of so infinite a grace: yet this is my comfort, that he is worthy, whom thou in favour accounteſt worthy. And seeing that now of thy meere grace thou hast counted

me

me (among others thy chosen) worthy of this unspeakable favour, and sealed by thy Sacrament the assurance of thy love, and the forgivenesse of my sins: O Lord, confirme thy favour unto thy servant, and say of me, as *Isaac* did of *Jacob*, I have blessed him, therefore he shall be blessed. And that I may say unto thee with *David*, Thou, O Lord, hast blessed my soule, and made it thy house, and it shall be blessed for ever. And seeing it pleased thee to blesse the house of Obed-Edom, and all his houshold, whilst the Ark of the Lord remained in his house, I doubt not but thou wilt much more blesse my soul and bodie, and all that do belong unto me, now that it hath pleased thy Majestie of thine owne good will, to enter under my roofe, and to dwell for ever in my poore cottage. Blesse me, O Lord, so that my sins may wholly be remitted by thy bloud, my conscience sanctified by thy Spirit, my mind enlightned by thy truth, my heart guided by thy Spirit, and my will in all things subdued to thy blessed will and pleasure. Blesse me with all graces which I want, and increase in me those good gifts which thou hast alreadie bestowed upon me. And seeing that I hold thee not by the armes, as *Jacob*, wrestling without mee; but inwardly dwelling by faith within me; surely, O Lord, I will never let thee go, except thou blesse me, and give me a new name, a new heart, a new spirit, and strength by the power of God to pre-

prevaile over sin, and Satan. And I beseech thee, O Lord, desire not to depart from me, as thou didst from *Jacob*, because the day breaketh, and thy grace beginneth to dawne and appeare: But I from my soul, humbly with the Emaüites entreat thee, O sweet Jesus, to abide with me, because it draweth toward night. For the night of temptation, the night of tribulation; yea, my last long night of death approacheth: O blessed Saviour, stay with me therefore now and ever. And if thy presence go not home with me, carry me not from hence. Go with me, and live with me, and let neither death nor life separate me from thee: Drive me from myself, draw me unto thee. Let me be sick, but found in thee; and in my weaknesse let thy strength appeare. Let me seem as dead, that thou alone mayest beseen to live in me; so that all my members may be but instruments to act thy motions. Set me as a seale upon thine heart, and let thy zeale be settled upon mine, that I may be out of love with all, that I may be only in love with thee. And grant, O Lord, that as thou now vouchsafest me this favour, to sit at thy Table, to receive this Sacrament in thy house of grace; so I may hereafter through thy mercie, be received to eate and drink at thy Table in thy Kingdome of glory. And for thy mercy, I do here with the foure beasts and foure and twentie elders, cast my self down before thy Throne of grace, acknowledging

that

that it is thou that hast redeemed me with thy bloud, and that salvation commeth onely from thee. And therefore unto thee I do yeeld all praise, and glory, and wisedome, and thanks, and honour, and power and might, and majestie, O my Lord, and my God, for ever and ever, Amen.

Thirdly, seeing Christ hath sacrificed himselfe for thee: (and all that thou canst give is too little) therefore thou must offer thy self to be a living, holy, and acceptable sacrifice unto God, by serving him in righteousnesse and holinesse all thy daies. Thus *Tertullian* witnesseth, that in his time a Christian was known from another man only by the holinesse and uprightnesse of his life.

a Mat. 26. 30. Which is probable to have been the 113. Psalme. b 1 Cor. 16 1. c Rom 15 23. d Qui copiosiores sunt & volunt, pro arbitrio quisque suo quod visum est contribuit & quod ita colligitur, apud præpositum deponitur, atque inde ille opitulatur pupillis & viduis, & qui propter morbum, aut aliquam aliam causam egent, &c. *Justi. Mart. Apolog. 2.* ἀγάπη Lucrum est pietatis non inefficere sumptum. *Tert. Apol. adv. Gent. cap. 39.*

2. *Of the duties which we are to do after the Communion joyntly with the Congregation.*

THe duties to be performed joyntly with the Church are three: First, publike thanksgiving, both by praiers, and singing of Psalmes: thus [a] Christ himselfe and his Apostles did. Secondly, [b] joyning with the Church, in giving (every man according to his abilitie) [c] towards the reliefe of the poor. This was the manner of the Primitive Churches, to make collections and [d] lovefeasts after the Lords Supper, for the reliefe of the poore Christians. Thirdly, when thankes, and praise is ended, then with all reverence to stand up, and to receive the blessing of God, by the mouth of his

his Minister, and to receive it as if thou didst heare God himselfe pronouncing it to thee from heaven. For by their [a] blessing, God doth blesse his people. [a] Num. 6. 23, 27.

Thus far of the duties to be practised in the Church.

The duties which thou art to practise after that thou art departed home, are three: First, to obserue diligently, whether thou hast truly received Christ in the Sacrament, which thou mayest thus easily perceive: for seeing [b] his flesh is meat indeed, and his bloud is drinke indeed, and that he is so full of grace, that no man ever touched him by faith, but he received vertue from him; it cannot possibly be, that if thou hast eaten his flesh, or drunk his bloud, but thou shalt receive grace and power to bee cleansed from thy sins and filthinesse. For if the [c] Hemoriss that did but touch his garment, had her bloudie issue that continued so long forthwith stanched; how much more will the bloudie issue of thy sin be stanched, if thou then hast truly eaten and drunke the very flesh and bloud of Christ? But if thy issue still runneth, thou mayst justly suspect thou hast never yet truly touched Christ. [b] John 6. 55. [c] Mat. 9. 20.

Secondly, seeing thou hast now reconciled thy selfe to God, and renewed thy covenant, and vowed newnesse and amendment of life: thou must therefore have a speciall care, that thou dost not yeeld to commit thy former sins any more; knowing that the [d] unclean spirit, if ever he can get into [d] Mat. 12. 43. &c.

into thy ſoule againe, after that it is ſwept and garniſhed, he will enter forcible poſſeſſion, with ſeven other Devils worſe than himſelfe: ſo that the end of that man ſhall be worſe than his beginning. Be ye not therefore like the [a] dogge that returnes to his vomit, or the waſhed ſow that wallowes in the mire againe. And returne not to thy malice, like to the Adder, who laying aſide her poyſon while ſhe drinkes, takes it up againe when ſhe hath done. But when either the Devil or thy fleſh ſhall offer to tempt and move thee to relapſe into thy former ſinnes, anſwer them as the Spouſe doth in the Canticles, I have put off my coat (of my former corruption) how ſhall I put it on? I have waſhed my feet, how ſhall I defile them againe? Cant. 5. 2.

a 2 Pet. 2. 22.

Laſtly, if ever thou haſt found either joy or comfort in receiving the holy Sacrament, let it appeare by the eager deſire of receiving it often again. For the body of Chriſt, as it was [b] anointed with the oyle of gladneſſe above his fellowes; ſo doth it yeeld a ſweeter ſavour than all the oyntments of the world: The fragrant ſmell whereof alloureth all ſoules, who have once taſted the ſweetneſs thereof, ever after to deſire oftner to taſte thereof again. Becauſe of the ſavour of thy good oyntments, therefore do the Virgins love thee, Cant. 1. 3. O taſte therefore, & often ſee how good the Lord is, ſaith *David*, Pſal. 34. 8. This is the commandement of Chriſt himſelf: *Do*

b Pſal. 45. 7. Heb. 1. 9.

this

this in remembrance of me; and in doing this, thou shalt shew thy selfe best mindfull and thankfull for his death. For as oft as yee shall eate this *bread, and drink this cup, ye shall shew the Lords death untill he come. And let this be the chiefe end, whereunto both thy receiving and living tendeth: that thou mayest be a holy Christian, [a] zealous of good works, purged from sinne, to live soberly, righteously, and godly in this present world; that thou mayest be acceptable to God, profitable to thy brethren, and comfortable to thine owne soule.

Thus far of the manner of glorifying God in thy life.

Now followeth the Practice of Piety, *in glorifying God in the time of sickneſſe, and when thou art called to die in the Lord.*

AS soon as thou perceivest thy self to be visited with any sickneſſe, meditate with thy selfe:

1. That misery commeth not forth of the dust, neither doth affliction spring out of the earth, Job 5. 6. Sickneſs comes not by hap or chance (as the Philistines supposed, that their *Mice* and *Emrods* came, 1 Sam 6 1.) but for mans wickedneſs, which as sparkles, breaketh out. Man suffereth (saith *Jeremy*) for his sins, Lam. 3. 39. Fools (saith *David*) by reason of their transgressions, & because of their iniquities, are afflicted. As therefore *Solomon* adviseth

* Scio Romæ hanc esse consuetudinem, ut fideles sem per Christi corpus accipiant, *Hier. Apol. adverſ. Jovin.* Quotidiè communionem Eucharistiæ percipere, non laudo nec reprehendo. Omnibus Dominicis diebus communicandum suadeo & hortor, si mens sine esse & ulla peccandi fit. *Aug.* (vel potius *Genadius*) *li. de Eccl. Dog. cap.* 53.

[a] Tit. 2. 13, 14.

a man to carrie himself towards an earthly Prince; If the spirit of him that ruleth rise up against thee, leave not thy place, for gentlenesse pacifieth great sins, Eccl. 10.4. so counsell I thee to deale with the Prince of princes. If the Spirit of him that ruleth heaven and earth, rise up against thee, let not thy heart despaire; for repentance pacifieth great sins. And, whosoever returneth in his affliction to the Lord God of Israel, and seekes him, he will be found of him. 2 Chro. 15.4.

a Mat. 6 6
b Psal. 4 4
c Lament 3.40.

2. [a] Shut to thy chamber doore; [b] examine thine owne heart upon thy bed, [c] search and try thy waies. Search as diligently for thy capitall sin, as [d] *Joshua* did for *Achan* till thou findest it. For albeit God, when he begins to chasten his children, hath respect to all their sins; yet when his anger is incensed, he chiefly taketh occasion to chasten, and enter with them into judgement for some one grievous sinne, wherein they have lived without repentance.

d Josh 7. 16 &c.

3. When thou hast thus considered all thy sinnes, put thy selfe before the judgement seat of God, as a felon or murtherer standing at the barre of an earthly Judge: and with griefe and sorrow of heart * *confess* unto God all thy knowne sins, especially thy capitall offences wherewith God is chiefly displeased. Lay them open, with all the circumstances of the time, place, and manner how they were committed, as may most serve to aggravate the hainousnesse of thy sins and

* Prov. 28 1.

and to shew the contrition of thy heart for the same. Lift up thine hand, and acknowledge thy selfe before the righteous Judge of heaven and earth, guiltie of eternall death and damnation, for those thy hainous sins and transgressions. And having thus accused and judged thy self, cast downe thy selfe before the [a] foot-stoole of his Throne of grace: assuring thy self, that whatsoever the [b] *Kings of Israel be*; yet the God of Israel is a mercifull God: And crie unto him from a penitent and faithfull heart for mercie and forgivenesse, as eagerly and earnestly as ever thou kneweſt a malefactor, going to receive his sentence, crying unto the Judge for favour and pardon; vowing amendment of life, and (by the assistance of his grace) never to commit the like sin any more, All which thou mayest do, in these or the like words.

[a] Psal. 99. 5. Heb. 4. 16.

[b] 1 Kin. 20. 31.

A Praier when one begins to be sicke.

OMost righteous Judge, yet in Jesus Christ my gracious Father, I wretched sinner do here returne unto thee (though driven with pain and sicknesse) like the prodigall childe, with want and hunger. I acknowledge, that this sicknesse and pain commeth not by blind *Chance* or *Fortune*, but by thy divine *providence*, and speciall appointment. It is the stroke of thy heavie hand, and which my sins justly

a Job 3.25. deserved; and the a things that I feared, are now fallen upon me. Yet I do well perceive, that in b wrath thou remembrest mercie, when I consider, how many, and how hainous are my sins, and how few and easie are thy corrections. Thou might'st have stricken me with some fearfull and sudden death, whereby I should not have had either time or space to have called upon thee for grace and mercie; and so I should have perished in my sins, and have been for ever condemned in hell.

b Hab. 3.2

But thou, O Lord, visitest me with such a fatherly chastisement, as thou usest to visit thy dearest children, whom thou best lovest; giving me (by this sickness) both warning in time to repent, and to sue unto thee for grace and pardon. I take not therefore, O Lord, this is thy visitation; as any signe of thy wrath or hatred: but as an assured pledge and token of thy favour and loving kindness, whereby thou dost with thy temporall judgements draw me to c judge my selfe, and to repent of my wicked life, that I should not be condemned with the godlesse and unpenitent world. For thy holy Word assures me, that d whom thou lovest, thou thus chastenest: and thou scourgest every son that thou receivest. That if I endure thy chastening, thou offerest thy self unto me as unto a sonne & that all that continue in sinne, and yet escape without correction (whereof all thy children are partakers) are bastards, and no sonnes:

c 1 Cor. 11.31.

d Heb 12. 6,7 &c.

sonnes: and that thou chasteneſt me for my profit, that I may be a partaker of thy holineſſe. O Lord, how full of goodneſſe is thy Nature, that haſt dealt with me ſo graciouſly in the time of my health and proſperitie; and now being provoked by my ſins and unthankfulneſſe, haſt ſuch fatherly and profitable ends, in inflicting upon me this ſickneſſe and correction!

I confeſſe, Lord, that thou doſt juſtly afflict my bodie with ſickneſſe; for my ſoule was ſick before of long proſperitie, and ſurfeited with [a] eaſe, peace, plentie, and fulneſſe of bread. And now, O Lord, I lament and mourn for my ſins: I acknowledge my wickedneſſe, and mine iniquities are alwaies in thy ſight. O what a wretched ſinner am I, void of all goodneſſe by nature, and full of evill by ſinfull cuſtome! Oh, what a world of ſinne have I committed againſt thee, whileſt thy long ſufferance expected my converſion, and thy bleſſings wooed me to repentance! Yet, O my God, ſeeing it is thy propertie more to reſpect the goodneſſe of thine owne nature, than the deſerts of ſinners: I beſeech thee, O Father, for thy Son Jeſus Chriſt his ſake, and for the merits of that All-ſaving death, which he hath voluntarily ſuffered for all which believe in him; [b] Have mercy upon me according to the multitude of thy mercies: Turne thy face away from my ſins, and blot out all mine iniquities: [c] Caſt me not out of thy preſence, neither reward

[a] Ezek. 16 49.

[b] Pſ. 51. 1

[c] Ver. 11. & Pſ. 25. 7

me according to my deserts. For if thou dost reject me, who will receive me? or who will succour me, if thou dost forsake
a Hos. 14. 3. me? a But thou, O Lord, art the helper of the helpless, and in thee the fatherless findeth mercy. For though my sins be exceeding great, yet thy mercie, O Lord, far exceedeth them all: neither can I commit so many as thy grace can remit and pardon. Wash therefore, O Christ my sins with the vertue of thy precious bloud, especially those sins, which from a penitent heart I have confessed unto thee: but chiefly, O Lord, for Christ his sake forgive me. [Here name that sin which most troubleth thy conscience.] And seeing that of thy love thou didst lay downe thy life for my ransome, when I was thine enemie: Oh, save now the price of thine owne bloud, when it shall cost thee but a smile upon me, or a gracious appearance in thy Fathers sight in my behalf.

Reconcile me once again, O merciful Mediatour, unto thy Father: for though there be nothing in me that can please him, yet I know, that in thee, and for thy
b Matth. 3. 17. sake, he is b well pleased with all whom thou accepteſt and loveſt.

And if it be thy blessed will, remove this sickness from me, and restore me to my former health again; that I may live longer to set forth thy glorie, and to be a comfort to my friends, which depend upon me: and procure to my selfe a more settled assurance of that heavenly inheritance

which

which thou hast prepared for me. And then, Lord, thou shalt see how religiously and wisely I shall [a] redeem the time, which heretofore I have so lewdly and profanely spent. And to the end that I may the sooner and the easier be delivered from this pain and sickness; direct me, O Lord, I beseech thee, by thy divine providence, to such a Physician and helper, as that (by thy blessing upon thy means) I may recover my former health and welfare againe. And (good Lord) vouchsafe, that as thou hast sent this sickness unto me; so thou wouldest likewise be pleased to send thine holy Spirit into my heart, whereby this present sickness may be sanctified unto me: that I may use it as thy schoole, wherein I may learn to know the greatness of my misery, and the riches of thy mercie: that I may be so humbled at the one, that I despaire not of the other; and that I may so renounce all confidence of help in my self, or in any other creature, that I may only put the whole rest of my salvation in thy All sufficient merits. And forasmuch as thou knowest, Lord, how weak a vessell I am, full of frailtie and imperfections; and that by nature I am angrie and froward under everie crosse and affliction: O Lord, who art the [b] giver of all good gifts, arme me with patience to endure thy blessed will & pleasure; and of thy mercie lay no more upon me, than I shall be able to endure & suffer. Give me grace to behave my self in all

[a] Ephes. 5. 16.

[b] Jam 1. 17. John 3 27.

patience, love, and meekneſſe, unto thoſe that ſhall come and viſit me: that I may thankfully receive, and willingly embrace all good counſels and conſolations from them: And that they may likewiſe ſee in me ſuch good examples of patience, and heare from me ſuch godly leſſons of comfort, as may be arguments of my Chriſtian faith and profeſſion, and inſtructions unto them, how to behave themſelves, when it ſhall pleaſe thee to viſit them with the like affliction or ſickneſſe. I know, O Lord, I have deſerved to die; and I deſire not longer to live, than to amend my wicked life, and in ſome better meaſure to ſet forth thy glorie. Therefore, O Father, if it be thy bleſſed will, reſtore me to health again, and grant me longer life. But if thou haſt, according to thine eternall decree, appointed by this ſickneſs to call for me out of this tranſitorie life, I reſigne my ſelfe a into thine hands and holy pleaſure; thy bleſſed will be done, whether it be by life or by death. Only I beſeech thee of thy mercie forgive me all my ſins, and prepare my poore ſoul, that by a true faith and unfained repentance, ſhe may be readie against the time that thou ſhalt call for her out of my ſicke and ſinfull bodie. O heavenly Father, who art the b hearer of prayers hear thou in heaven this my prayer, & in this extremitie grant me theſe requeſts, not for any worthineſs that is in me, but for the merits of thy beloved Son Jeſus, my only Saviour and Mediatour; for whoſe ſake thou

a Pſ 31. 5

b Pſ 65. 2. 1 Kings 8. 39.

thou hast promised to hear us, and to grant *whatsoever wee shall aske of thee in his Name.* In his Name therefore, and in his own words I conclude this my unperfect prayer, saying: *Our Father which art in heaven, &c.* [a] John 15. 23.

Having thus reconciled thy self unto God in Christ:

1. Let thy next care be to [b] *set thy house in order*, as *Isaiah* advised King *Ezechias*; making thy last will and testament (if it be not alreadie made.) If it be made, then peruse it, confirme it, and for avoiding all doubts & contentions, publish it before witnesses: that (if God call for thee out of this life) it may stand in force, and unalterable, as thy last Will and Testament; and so deliver it locked or sealed up in some Boxe, to the keeping of a faithfull friend, in the presence of honest witnesses. [b] Isa. 38. 1

2. But in making thy Testament, take a religious Divines advice, how to bestow thy benevolence; and some honest Lawyers counsell to contrive it according to Law.

Dispatch this before thy sicknesse doth encrease, and thy memorie decay; lest otherwise thy Testament prove a Dotement, and so be another mans fancie, rather than thy will.

3. To prevent many inconveniences, let me recommend to thy discretion two things.

1. If God hath blesed thee with any competent state of wealth, make thy Will in thy health time: It will neither put thee further from thy goods, nor hasten thee sooner to thy death; but it will be a greater ease to thy mind, in freeing thee from a great trouble, when thou shalt have most need of quiet. For when thine house is set in order, thou shalt be better enabled to set thy soul in order, and to dispose of thy journie towards God.

2. If thou hast children, give to everie one of them a portion according to thine abilitie in thy life time; that thy life may seem an ease, and not a yoke unto them: yet so give, as that thy children may be still beholding unto thee, and not thou unto them. But if thou keep all in thy hands whilst thou livest, they may thanke death, and not thee, for the portion that thou leavest them. If thou hast no children, and the Lord hast blest thee with a great portion of the goods of this world, and if thou meanest to bestow them upon any charitable or pious uses, put not over that good work to the trust of others; seeing thou seest how most of other mens Executors prove almost Executioners: and if friends be so unfaithfull in a mans life; how much greater cause hast thou to distrust their fidelitie after thy death?

Lamentable experience sheweth, how many dead mens Wills have of late either been quite concealed, utterly overthrown,

or

or by cavils and quircks of law frustrated or altered: whereas by the Law of God, the [a] will of the dead should not be violated; but all his godly intentions concionably performed and fulfilled, as in the sight of God, who in the day of the resurrection will be a [b] just Judge, both of the quick and dead. And if any thing should hap in his Will to be ambiguous or doubtfull, it should be [c] construed, as it might come neerest to the honour of God, and the honest intention of the Testator. But let the vengeance due to such unchristian deeds, light on the actors that do them; not on the Kingdome wherein they are suffered to be done. And let other rich men be warned by such wretched examples, not to [d] *marry* their minds to their monie: as that they will do no good with their goods, till death devoure them. Considering therefore the shortnesse of thine owne life, and the uncertaintie of others just dealing after thy death, in these unjust daies; let me advise thee (whom God hath blessed with abilitie, and an intent to do good) to become, in thy life thine, thine owne administrator; make thine owne hands thy executors and thine own eies thy overseers; cause thy lanthorne to give her light before thee, and not behind thee; give God the glorie, and thou shalt receive of him in [e] due time the reward, which of his grace and mercie he hath promised to thy good workes.

a Gal. 3. 15. Heb. 9. 17.
b 2 Cor. 5. 20 Eccl. 12. 14. Rom 2. 15. 1 Cor 4. Act. 7. 31. 32.
c Voluntas testatoris magis inspicienda est quàm verba, *laum viri sect. sini. C. de fide, cum ff ad lege. Fal. s. ff. Treil. uni sect. se rog.*
d Matrimonium inter Aurum & Aricam, divortium inter Deum & Animam, *Aug.* Feliquem faciunt aliena pericula cautum.
e Gal. Mat 10. 42. Mar 46, Mat. 25. 41. Luke 14. 14. & 18. 22. 1 Cor. 15. 58. Apoc 14. 13.

4 Ha-

4 Having thus set thy house and soule in order (if the determined [a] number of thy daies be not expired) God will either have mercie upon thee, and say, [b] Spare him (O killing malady) that he go not downe into the pit; for I have received a reconciliation. Or else his fatherly providence will direct thee to such a [c] Physician, and to such meanes, as that by his blessing upon their endeavours thou shalt recover, and be restored to thy former health againe. But in any wise take heed that thou, nor none for thee, send unto Sorcerers, Wizards, Charmers, or Inchanters for help: for this were to leave the *God of Israel*, and to go to [d] *Baalzebub* the *god of Ekron* for help, as did wicked *Ahaziah*; and to break thy vow which thou hast made with the blessed Trinite in thy Baptisme: and be sure that God will never give a blessing by those meanes which he hath accursed: but if he permits Satan to cure thy bodie, feare lest it [e] tend to the damnation of thy soul. Thou art warned: beware.

Iob 14.5. Job 33. 4. 2 Kin 20 & 5.7,8 10 John 7 2 Kin. 1. 3. Levit. 20 Deut. 18 2 Thes. 10 Deut 3.3.

5. When thou hast sent for the Physician, take heed that thou put not thy trust rather in the Physician, than in the Lord, as *Asa* did; of whom it is said, that [f] he sought not to the Lord in his disease, but to the Physicians: which is a kind of idolatrie, that will increase the Lords anger, and make the physicke received uneffectuall. Use therefore the Physician, as Gods instrument; and physick as [g] Gods means: And seeing it is not lawfull

1 Cor. 1.12. Isa. 1. 5. Jer. 8.22

without

without praier to use ordinarie food, 1 Tim. 4 4. much lesse extraordinarie physick (whose good effect depends upon the blessing of God) before thou takest thy physick; pray therefore heartily to God, to blesse it unto thy use, in these or the like words.

A praier before taking of Physicke.

O Mercifull Father, who art the Lord of health and of sickneſſe, of life and of death; who [a] killest, and makest alive; who bringest downe to the grave, and raisest up again: I come unto thee as to the only Physician, who canst cure my soul from sin, and my bodie from sickneſſe. I desire neither life nor death, but referre my self to thy most holy will: For, [b] though we must needs die; and being dead, our lives are as water spilt upon the ground, which cannot be gathered up againe: yet hath thy gracious providence (whilest life remaineth) appointed meanes which thou wilt have thy children to use, and (by the lawfull use thereof) to expect thy blessing upon thine owne meanes, to the curing of their sickneſſe, and restitution of their health. And now, O Lord, in this my necessitie, I have according to thine ordinance, sent for thy servant (the Physician) who hath prepared for me this physick, which I receive as meanes sent from thy fatherly hand: I beseech thee therefore, that as by thy blessing on

[a] 1 Sam. 2. 9.

[b] 2 Sam. 14. 14.

a

a Isa 38. 21. a lump of dry figs, thou didst heale *Ezechias* sore, that he recovered; and by seven times washing in the river Jordan, didst cleanse *Naaman* the Syrian of his leprosie; and didst restore the man that b John 9. 6. 7. was blind from his birth, by b anointing his eies with clay and spittle, and sending him to wash in the poole of *Siloa*; and by c Matt. 8. 15. c touching the hands of *Peters* wives mother, didst cure her of her feaver; and didst d Mat. 9. 20. restore the woman that d touched the hem of thy garment, from her bloudy flixe: So it would please thee of thine infinite goodnesse and mercie, to sanctifie this physick to my use, and to give such a blessing unto it, that it may (if it be thy will and pleasure) remove this my sickenes and pain and restore me to health and strength againe. e Job 14. But if the e number of those daies which thou hast appointed for me, to live in this vale of miserie, be at an end, and that thou hast sent this sickenesse as thy messenger, to call me out of this mortall life; then (Lord) let thy blessed will be done: for I submit my will to thy most holy pleasure. Only I beseech thee increase my faith and patience, and let thy grace and mercie be never wanting unto me; but in the midst of all extremities, assist me with thy holy Spirit, that I may willingly and chearfully resigne up my soule (the price of thine owne blood) into thy most gracious hands and custodie. Grant this, O Father, for Jesus Christ his sake, to whom with thee, and the holy Ghost, be all honour

nour and glorie, both now and evermore, Amen.

Meditations for the ſicke.

WHileſt thy ſickneſſe remaineth, uſe often (for thy comfort) theſe few meditations, taken from the ends wherefore God ſendeth afflictions to his children: thoſe are ten.

1. That by afflictions, God may not only * correct our ſins paſt, but alſo worke in us a deeper loathing of our naturall corruption, and ſo prevent us from falling into many other ſinnes, which otherwiſe we would commit: like a good father, who ſuffer his tender babe to ſcorch his finger in a candle, that he may the rather learn to beware of falling into a greater fire. So that the childe of God may ſay with *David*, [a] It is good for me that I have been afflicted, that I may learne thy ſtatutes: ſo, [b] before I was afflicted, I went aſtray, but now I keep thy word. And indeed (ſaith S. *Paul*) we are chaſtened of the Lord, becauſe we ſhould not be condemned with the world, 1 Corin. 11. 32. With one croſſe God maketh two cures, the chaſtiſement of ſins paſt, the prevention of ſin to come. For though the eternall puniſhment of ſin (as it proceedeth from juſtice) is fully pardoned in the ſacrifice of Chriſt: yet we are not (without ſerious judging of our ſelves) exempted from the temporall chaſtiſement for ſin: for

* Deus ſuos percutit, ut emendet. *Hier. com. in Iſa. li. 6.* Deus calamitates inſligit, non extinguere, ſed caſtigare nos cupiens. *Baſil. Ser. 3. in Divit.*

a Pſ. 119. 71.

b Pſ. 119. 67.

for this proceedeth only from the love of God, for our good. And this is the reason, that when *Nathan* told *David* from the Lord, that his sins were forgiven, yet that the sword (of chastisement) should not depart from his house, and that his childe should surely die, 2 Sam. 12. 10, 14. For God, like a skilfull Physician, seeing the soule to be poysoned with the settling of sin; and knowing that the raigning of the flesh will prove the ruine of the spirit, ministreth the bitter pill of affliction, whereby the reliques of sin are purged, and the soule more soundly cured; the flesh is subdued, and the spirit is sanctified. Oh the odiousnesse of sin, which causeth God to chasten so severely his children, whom otherwise he loveth so dearly?

2. God sendeth affliction, to seal unto us our adoption: For every childe whom God loveth he correcteth. And he is a Bastard that is not corrected, Heb. 12. 6, 7, 8. Yea, it is a sure note, that where God seeth sin, and smites not, there he detests and loves not: Therefore it is said, that he [a] suffered the wicked sons of Eli to continue in their sins without correction, because the Lord would slay them. On the other side, there is no surer token of Gods fatherly [b] love and care, than to be corrected with some crosse, as oft as we commit any sinfull crime. Affliction therefore is a seal of adoption no signe of reprobation. For the purest corne is cleannest fanned, the finest gold

a 1 Sam 2 25. Ad mala servantur non moritura mali.
b Namque favor nimius non est favor; ita sed ingens At favor in magno sæpe dolore latet. *Basil. Anth. sacr.*

is

is oftest tried, the sweetest grape is hardest pressed, and the truest Christian heavies crossed.

3. God sendeth affliction, to wean our hearts from too much loving this world and worldly vanities: and to cause us the more earnestly to desire and long for a eternall life. For as the children of Israel (had they not been ill intreated in Egypt) would never have been so willing to go towards Canaan; so (were it not for the crosses and afflictions of this life) Gods children would not so heartily long, and willingly desire for the Kingdome of heaven. For we see many Epicures, that would be content to forgo heaven, on condition that they might still enjoy their earthly pleasures; and (having never tasted the joyes of a better) how loth are they to depart this life? whereas the [b] Apostle (that saw heavens glorie) tells us that there is no more comparison betwixt the joyes of eternall life, and the pleasures of this world, than there is betwixt the [c] filthiest dung, and the pleasantest meat: or betwixt the stinkingest dung-hill, and the fairest bed-chamber. As therefore a loving nurse puts wormwood or mustard on the breast, to make the childe the rather to forsake the dug; so God mixeth sometimes affliction with the pleasures and prosperitie of this life, lest (like the children of this generation) they should [d] forget God; and fall into too much love of this

a Crebris tribulationibus Ecclesiam suam Dominus exercet: nec si cuncta temporalia forte prosperè currant, in coelum praesentis exilii delectatur, minus coelestem patriam suspiret, *Bed. in Cant.* Mundanus affectus praesentia amat, temporalia cumulat, spiritualia negligit, & cum totus se sparsit in imis, nil potest amare de summis *Justin. Patriarch. de dist. Monast. cap. 4.*

b 2 Cor. 12.

c Phil 3. 8.

d Ne sancti viri aliqua elatione in hac vita superbirent, quibusdam tentationibus reprimuntur *Ensebius. in lib. Reg.*

this present evill world; and so by riches grow proud, by fame insolent, by libertie wanton, and [a] spurne with their heele against the Lord, when they waxe fat. For if Gods children love the world so well, when (like a curst stepmother) she misuseth and strikes us, how should we love this harlot, if she smiled upon us, and stroaked us, as she doth her own worldly brats? Thus doth God (like a wise and loving father) imbitter with crosses the pleasures of this life to his children, that (finding in this earthly state no true and permanent joyes) they might sigh, and long for eternall life, where firm and everlasting joyes are only to be found.

4. By affliction and sicknesse God exerciseth his children, and the graces which he bestoweth upon them. He refineth and [b] trieth their faith, as the Gold-smith doth his gold in the furnace, to make it [c] shine more glistering and bright: he stirreth us up to pray more diligently and zealously, and proveth what patience we have learned all this while in his [d] Schoole. The like experience he maketh of our hope, love, and all the rest of our Christian vertues: which without this triall will rust like iron unexercised; or corrupt, like standing waters, that either have no current, or else are not [e] poured from vessell to vessell, whose taste remaineth, and whose sent is not changed. And rather than a man should keep still the sent of his corrupt nature to damnation; who would not wish to be changed

a Deut. 32. 15.

b 1 Pet. 1. 7

c Ut igne purgati, & ab admixtione vitiorum carnalium defacati, splendeant examinatæ innocentiæ claritate, *Hilar. in Psal. 56.*

d Schola crucis, schola lucis. Gubernator in tempestate dignoscitur, in acie miles probatur; delicata jactatio est, cum periculum non est: conflictatio in adversis, probatio est veritatis, *cyp. Ser 4. de Immort.*

e Jer. 48. 11.

changed from state to state by crosses and sickness to salvation? For as the Camomile, which is trodden, groweth best, and smelleth most fragrant; and as the fish is sweetest that lives in the saltest waters; so those soules are most precious unto Christ, who are most exercised and afflicted with his crosse.

5. God sendeth afflictions, to demonstrate unto the world the trueness of his childrens love and service. Every hypocrite will serve God whilest he prospereth and blesseth him, as the [a] Divell falsly accused *Job* to have done: but who (save his loving childe) will love and serve him in adversitie, when God seemeth to be angrie and displeased with him? yea, and cleave unto him most inseparably, when he seemeth (with the greatest frown and disgrace) to reject a man, and to cast him out of his favour? yea, when he seemeth to wound and kill as an enemie: yea, then to say with *Job*, Though thou Lord kill me, yet will I put my trust in thee, Job 13. 15. The loving and serving of God, and trusting in his mercie in the time of our correction and miserie, is the truest note of an unfeined childe and servant of the Lord. [a] Job 1. 9, 10.

6. Sanctified affliction is a singular help to further our true conversion, and to drive us home by repentance to our heavenly Father. In their affliction (saith the Lord) they will seek me diligently, Hos. 5. 14. Egypts burdens made Israel [b] crie unto God. [b] Exod 3. 7.

God. *Davids* [a] troubles made him pray. *Hezekiah's* [b] sickneſſe made him to weep: And miſerie drove the [c] prodigall childe to returne and ſue for his fathers grace and mercy. Yea, we reade of many in the Goſpell, that by ſickneſſes and afflictions were driven to come unto Chriſt, who (if they had had health and proſperitie, as others) would have (like others) neglected or contemned their Saviour, and never have ſought unto him for his ſaving health and grace. For as the Arke of *Noah*, the higher it was toſſed with the floud, the neerer it mounted towards heaven; ſo the ſanctified ſoul, the more it is exerciſed with affliction, the neerer it is lifted towards God. Oh, bleſſed is that croſſe that draweth a ſinner to [d] come (upon the knees of his heart) unto Chriſt, to confeſſe his owne miſerie, and to implore his endleſſe mercie! Oh, bleſſed, aye bleſſed be that Chriſt, that never refuſeth the ſinner that commeth unto him, though weather-beaten by affliction and miſerie.

7. Affliction worketh in us [e] pitie and compaſſion towards our fellow-brethren, that be in diſtreſſe and miſerie: whereby we learne to have a fellow-feeling of their calamities: and to condole their eſtate, as if we ſuffered with them. And for this cauſe Chriſt himſelf would [f] ſuffer, and be tempted in all things like unto us (ſin only excepted) that he might be a mercifull high Prieſt, touched with the feeling of our infirmities. For none can ſo heartily be-

a Pſal. 86. 7.
b Iſa. 38. 23.
c Luke 15. 10.
d Deus non delectatur pœnis noſtris, ſed confeſſionem quærit erroris. *Ath. in Pſ. 41. penit.*
e Heb. 13. 3.
f Heb 4. 15 & 2. 18. & 5. 8, 9.

bemoane the miserie of another, as he who first suffered himselfe the same affliction. Hereupon a sinner in miserie may boldly say unto Christ:

Non ignare mali miseris succurito Christe.

Our frailty sith, O Christ, thou didst perceive,
Condole our state, who still in frailtie cleave.

8. God useth our sicknesses and afflictions, as meanes and examples both to manifest unto others the faith and vertues which he hath bestowed upon us, as also to strengthen those who have not received so great a measure of faith as we. For there can be no greater encouragement to a weake Christian, than to behold a true Professor (in the extremest sicknesse of his bodie) supported with greater patience and consolation in his soule. And the comfortable and blessed departure of such a man will arme him against the feare of death, and assure him, that the hope of the godly is a far more precious thing, than that flesh and bloud can understand, or mortall eyes behold in this vale of miserie. And were it not, that we did see many of those whom we know to be the undoubted children of God, to have endured such afflictions and calamities before us; the greatnes of the miseries and crosses, which oftentimes we endure, would make us doubt whether we be the children of God,

a Sinit Deus justum incidere in calamitates, ut virtutem quæ in illo latebat, aliis apertam manifestamque faciat, *Dam. li. 2. de Orthodox. cap. 29*

or

or no. And to this purpose S. *James* saith, God made *Job* and the Prophets an example of suffering adversitie, and of long patience.

a Rom. 8. 18. 1 Pet. 4. 14.
b Heb 2. 10. & 5. 8.
c Matto. 27. 34.
d Luke 14. 42. Favos post mella gustavit, *Tertul lib. de Coron. mil c. 24.*
e Pſ. 24. 7.
f 2 Tim. 4. 7, 8. Apoc. 3. 21, & 2. 17. Phil. 3. 21.
g Idoò tentantur Sancti, ut ipſi ſe agnoſcant, *Primaſius.* Eſſe ſe magnarum virium homo credet, ſi nullam unquam earundem virium defectum ſentiret, *Greg. lib. 2 Mor. Job.*
h Pſ. 130. 3.

9. By afflictions God makes us [a] conformable to the image of Chriſt his Son, who being the [b] Captaine of our ſalvation, was made perfect through ſufferings. And therefore he firſt bare the croſſe in ſhame, before he was crowned with glorie; and did firſt taſte [c] gall, before he did eate the [d] honey-combe: and was firſt derided King of the Jews, by the ſouldiers in the high Prieſts hall, before he was ſaluted [e] King of glorie, by the Angels in his Fathers courts. And the more lively our heavenly Father ſhall perceive the image of his naturall Son to appeare in us the better he will love us; and when we have for a time borne his likeneſſe in his ſufferings, and [f] fought, and overcome, we ſhall be crowned by Chriſt, and with Chriſt ſit on his Throne, and of Chriſt receive the precious white ſtone, and morning ſtar, that ſhall make us ſhine like Chriſt for ever in his glorie.

10. Laſtly, that the godly may be humbled in reſpect of their own [g] ſtate and miſerie: and God glorified by delivering them out of their troubles and afflictions, when we call upon him for his help and ſuccour. For though that there be no man ſo pure, but if the Lord will [h] ſtraightly marke iniquities, he ſhall find in him juſt cauſe to puniſh him for his ſin: yet the Lord

Lord in mercie doth not alway in the [a] affliction of his children respect their sins; but sometime layeth afflictions & crosses upon them for his glories sake. Thus our Saviour Christ told his Disciples, that the man was not born blind for his owne, or his parents sin; but, that the work of God should be shewed on him, John 9.3. So he told them likewise, that *Lazarus* sickness was not unto death; but for the glorie of God, John 11.4. Oh the unspeakable goodnesse of God, who turneth those afflictions, which are the [b] shame & punishment due to our sins, to be the subject of his honour and glory.

These are the blessed and profitable ends, wherefore God sendeth sickness and affliction upon his children: whereby it may plainly appeare, that affliction are not signes either of Gods hatred, or of our reprobation: but rather tokens and pledges of his fatherly love unto his children, whom he loveth, and therefore chasteneth them in this life; where upon repentance there remaines hope of pardon, rather than to referre the punishment to that life, where there is no hope of pardon, nor end of punishment. For this cause the Christians in the [c] Primitive Church were wont to give God great thanks for afflicting them in this life. So the [d] Apostles rejoyced, that they were counted worthy to suffer for Christs name. And the Christian [e] Hebrewes suffered with joy the spoiling of their goods, knowing that they had in heaven

[a] In his quæ patimur, nullum contra Deum murmur cor. i nostro subrepat. quia ad quod hoc Creator noster operetur ignotum est. *Greg. Epist.* 31.

[b] Malum pati, malum non est malum facere, malum est, *chrys. de prod. Judæ.*

[c] Cum vexamur ac premimur, tum maximas gratias agimus indulgentissimo Patri, quod corruptelam nostram non patitur longius procedere, sed plagis ac verteribus emendat, *Lactan. lib. 5. cap. 23.*

[d] Acts 5. 41.

[e] Heb. 10. 34.

heaven a better and an enduring substance. And in respect of those holy ends,
a Heb. 12. 11. the Apostle saith, a *That though no affliction for the present seemeth joyous, but grievous*; yet, *afterwards it bringeth the quiet fruit of righteousnesse to them who are thereby exercised.* Pray therefore heartily, that as God hath sent unto thee this sickneſſe; so it would please him to come himself unto thee, with thy sickneſſe: by teaching thee to make those sanctified uses of it, for which he hath inflicted the same upon thee.

Meditations for one that is recovered from sickneſſe.

IF God hath of his mercie heard thy praiers, and restored thee to thine health again; consider with thy selfe:

1. That thou hast now received from God, as it were another life: Spend it therefore to the honour of God, in newneſſe of life. Let thy sin die with thy sickneſſe: but live thou by grace to holineſſe.

2. Be not the more secure, that thou art restored to health, neither insult in thy selfe, that thou hast escaped death; but think rather, that God (seeing how unprepared thou wast) hath of his mercie heard thy praier, spared thee, and given thee some little longer time of respite: that thou mayst both amend thy life, and put thy selfe in a better readineſſe against the time that he shall call for thee, without further delay, out of this world. For although

though thou hast escaped this, it may be thou shalt not escape the next sickness.

3. Consider how fearfull a reckoning thou hadst made before the judgement seat of Christ by this time, if thou hadst died of this sickness. Spend therefore the time that remains so, as that thou mayst be able to make a more chearfull account of thy life, when it must be expired indeed.

4. Put not far off the day of death: thou knowest not for all this how neer it is at hand, & (being so fairly warned) be wiser. For if thou be taken unprovided the next time, thy excuse will be lesse, & thy judgement greater.

5. Remember that thou hast vowed amendment and newnesse of life: Thou hast [a] vowed a vow unto God, defer not to pay it: for he delighteth not in fooles: pay therefore that thou hast vowed. The [b] uncleane spirit is cast out: Oh, let him not reenter with seven worse than himself. Thou hast sighed out the groanes of contrition: thou hast wept the tears of repentance: thou hast washed in the [c] pool of *Bethesda*, streaming with five bloudie wounds, not of a troubling Angel, but of the [d] Angel of Gods presence, troubled with the wrath due to thy sinnes, who descended into hell, to restore thee to saving health & heaven. Return not now with the dogge to thine owne vomit: nor like the washed sow to wallow again in the mire of

[a] Eccl. 5.3
[b] Mat. 12. 43. &c.
[c] John 4. 14.
[d] Isa. 63. 9.

thy former sins and uncleannesse: lest, a 2 Pet. 2. 20, 22. a being intangled and overcome againe with the filthinesse of sin (which now thou hast escaped) thy latter end prove worse than thy first beginning. Twice therefore doth our Saviour Christ give the same cautionary warning to healed sinners. First, to the man cured of his 38. yeers disease: Behold, thou art made whole: sinne no more, lest a worse thing come unto thee, John 5. 14. Secondly, to the woman taken in adulterie: Neither do I condemne thee; Go thy way, and sin no more, John 8. 11. Teaching us, how dangerous a thing it is to relapse and fall again into the former b excesse of riot: take heed therefore unto thy waies, and pray for grace, that thou may-est c apply thy heart unto wisedome, during that small number of daies which yet remain behind. And for thy present mercie and health received, imitate the thankfull Leper, and return unto God this or the like thanksgiving.

b 1 Pet. 4. 4.

c Psal. 90. 12.

A thankesgiving to be said of one that is recovered from sicknesse.

O Gracious and mercifull Father, who art the Lord of health and sicknesse, of life and death, d who killest, and makest alive, who bringest downe to the grave, and raisest up againe; who art the only preserver of all those that trust in thee: I, thy poore and unworthy servant, having now (by experience of my painfull sicknesse) felt the grievousnesse of miserie due un-

d 1 Sam. 2. 6.

unto sin, and the greatnesse of thy mercie in forgiving sinners: and perceiving with what a fatherly compassion thou hast heard my praiers, and restored me to my health and strength againe, do here (upon the bended knees of my heart) return (with the thankfull Leper) to acknowledge thee alone to be the God of my health and salvation, and to give thee the praise and glorie, for my strength and deliverance out of that grievous disease and maladie, and for thus returning my mourning into mirth, my sicknesse into health, and my death into life. My sinnes deserved punishment, and thou hast corrected me, but hast not given me over unto death. I[a] looked (from the day to the night) when thou wouldst make an end of me: I did chatter like a crane or a swallow: I mourned (as a dove) when the bitternesse of sicknesse oppressed me: I lifted up mine eies unto thee, O Lord, and thou didst comfort me: for thou didst cast all my sins behind thy backe, and didst deliver my soule from the pit of corruption: and when I found no help in my self, nor in any other creature, saying, I am deprived of the residue of my yeeres, I shall see man no more among the inhabitants of the world, then didst thou restore me to health againe, and gavest life unto mee: I found thee, O Lord, ready to save me.

[a] Isa. 38. 9. &c.

And now, Lord, I confesse that I can never yeeld unto thee such a measure of thankes as thou hast (for this benefit)

deserved at my hands. And (seeing that I can never be able to repay thy goodnesse with acceptable works) Oh, that I could with *Mary Magdalen* testifie the love and thankfulnesse of my heart, with abounding teares! Oh, what shall I be able to render unto thee, O Lord, for all these benefits which thou hast bestowed upon my soule! Surely, as in my sicknesse, when I had nothing else to give unto thee, I offered Christ and his merits unto thee as a ransome for my sins; so being now restored by thy grace unto my health and strength, and having no better thing to give: behold, O Lord, I do here [a] offer up my selfe unto thee, beseeching thee so to assist me with thy holy Spirit, that the remainder of my life may be wholly spent in setting forth thy praise and glorie.

a Rom. 12. 4.

O Lord, forgive me my former follies, and unthankfulnesse, that I was not more carefull to love thee accordiog to thy goodnesse; nor to serve thee according to thy will; nor to obey thee according to thy commandements; nor to thank thee according to thy benefits. And seeing thou knowest, that of my selfe I am not sufficient so much as to think a good thought, much lesse to do that which is good and acceptable in thy sight, assist me with thy grace and holy Spirit, that I may in my prosperitie as devoutly spend my health in thy service, as I was earnest in my sicknesse to begge it at thy hands.

hands. And suffer me never to forget either this thy mercie, in restoring me to my health, or those vowes and promises which I have made unto thee in my sicknesse. With my new health renew in me, O Lord, a right spirit, which may free me from the slaverie of sinne, and establish my heart in the service of grace. Worke in me a greater detestation of all sinnes (which were the causes of thy anger and my sicknesse:) and increase my faith in Jesus Christ, who is the Authour of my health and salvation. Let thy good Spirit lead mee in the way that I should walke, and [a] teach me to deny all ungodlinesse and worldly lusts, and to live soberly, righteously, and godly in this world, that others by my example may think better of thy truth. And sith this time (which I have yet to live) is but a little respite, and small remnant of daies, which cannot long continue: [b] Teach mee, O God, so to number my daves, that I may apply my heart to that spirituall wisedome, which directeth to salvation. And to this end, make me more zealous than I have been in religion, more devout in praier, more fervent in spirit, more carefull to heare and profit by the preaching of thy Gospell, more helpfull to my poore brethren, more watchfull over my waies, more faithfull in my calling, and everie way more abundant in all good works. Let me (in the joyfull time of prosperitie) feare the evill day of affliction; in the time

a Tit. 2. 12

b Psal. 90. 2.

of health, think on ſickneſſe, in the time of ſickneſs, make my ſelfe readie for death; and when death approacheth, prepare my ſelf for judgement. Let my whole life be in expreſſing thankfulneſſe unto thee for thy grace and mercie. And therefore, O Lord, I do here from the very bottome of my heart, together with the [a] thouſand thouſand of angels, the foure beaſts, and twenty foure elders, and all the creatures in heaven and in the earth, acknowledge to be due unto thee, O Father, which ſitteſt upon the throne, and to the Lamb thy Son, who ſitteth at thy right hand, and to the holy Spirit, which proceedeth from both, the holy Trinitie of perſons in unitie of ſubſtance; all praiſe, honour, glorie, and power, from this time forth, and evermore, Amen.

[a] Apoc. 5. 12. &c.

Meditations for one that is like to die.

IF thy ſickneſs be like to increaſe unto death, then meditate on three things: Firſt, how graciouſly God dealeth with thee. Secondly, from what evils death will free thee. Thirdly, what good death will bring unto thee.

Firſt, concerning Gods favourable dealing with thee.

1. Meditate that God uſeth this chaſtiſement of thy bodie, but as a medicine to cure thy ſoule, by drawing thee (who art ſicke in ſin) to come by repentance unto Chriſt thy [b] Phyſician, to have thy ſoule healed.

[b] Mat 9. 12.

2. That

2. That the soreſt ſickneſſe, or painfulleſt diſeaſe which thou canſt endure, is nothing, if it be compared to thoſe [a] dolors and paines, which Jeſus Chriſt thy Saviour hath ſuffered for thee: when in a bloudie ſweat he endured the wrath of God, the paines of hell, and a curſed death, which was due to thy ſins. Juſtly therefore may he uſe thoſe words of *Jeremie*, [b] Behold, and ſee if there be any ſorrow like unto my ſorrow, which is done unto me, wherewith the Lord hath afflicted me, in the day of his fierce wrath. Hath the Son of God endured ſo much for thy redemption, and wilt not thou, a ſinfull man, endure a little ſickneſſe for his pleaſure; eſpecially when it is for thy good?

3. That when thy ſickneſſe and diſeaſe is at the extremeſt, yet it is leſſe and eaſier than thy ſins have deſerved. Let thine owne conſcience judge whether thou haſt not deſerved woſe than all that thou doſt ſuffer.

Murmure not therefore, but conſidering thy manifold and grievous ſins, thank God that thou art not plagued with far more grievous puniſhments. Thinke how willingly the damned in hell would endure the extremeſt paines a thouſand yeeres, on condition that they had but the hope to be ſaved, and (after ſo many yeeres) to be eaſed of their eternall torments. And ſeeing that it is his mercie, that thou art not rather [c] conſumed than corrected, how canſt thou but beare patiently his temporall

a Luk. 22. 44. Pſ. 88. 7. Iſa. 53. 4. Pſal. 18. 5. Heb. 5. 7. Gal. 3. 13.

b Lam. 1. 12. Dum legimus vel audimus, quot & quanta ille ſine culpa ſuſtinuit, intelligimus nos peccatores, omnia debere libenter ſuſtinere. *Theod. ad 5. cap. in Rom.*

c Lam. 3. 22.

correction, seeing the end is to [a] save thee from eternall condemnation?

a Heb. 11. 5. &c. 1 Pet. 5. 9.

4. That nothing commeth to passe in this case unto thee, but such as ordinarily befell to others thy brethren: who (being the beloved and undoubted servants of God, when they lived on earth) are now most blessed and glorious Saints with Christ in heaven; as *Job*, *David*, *Lazarus*, &c. They groaned for a time, as thou dost, under the like burthen; but they are now delivered from all their miseries, troubles, and calamities. And so likewise ere long (if thou wilt patiently tarrie the Lords leasure) thou shalt also be delivered from thy sicknesse and pains; either by restitution to thy former health with *Job*, or (which is far better) by being received to heavenly rest with *Lazarus*.

5. Lastly, that God hath not given thee over into the hand of thine enemie, to be punished and disgraced, but (being thy loving father) he correcteth thee with his owne merciful hand. When *David* had his wish, to choose his owne chastisement, he chose rather to be corrected by the hand of God, than by any other means; [b] Let us fall into the hands of the Lord, for his mercies are great, and let me not fall into the hands of man, Who will not take any affliction in good part, when it commeth from the hand of God, from whom (though no [c] affliction seemeth joyous for the present) we know nothing commeth but what is good? The consideration here-

b 2 Sam. 24. 14.

c Heb. 12. 11.

of

of made [a] *David* to endure *Shemeis* curſed railing with great patience; and to correct himſelfe another time for his impatience; [b] I ſhould not have opened my mouth, becauſe thou diddeſt it: and *Job*, to reprove the unadviſed ſpeech of his wife: [c] Thou ſpeakeſt like a fooliſh woman. What? ſhall wee receive good at the hands of God, and not receive evill? And though the [d] cup of Gods wrath due to our ſins was ſuch a horrour to our Saviours humane nature, that he earneſtly prayed that it might paſſe from him: yet (when he conſidered that it was reached unto him by the hand and will of his Father) he willingly ſubmitted himſelfe to drink it to the very dregs thereof. Nothing will more arme thee with patience in thy ſickneſſe, than to ſee that it cometh from the hand of thy heavenly Father; who would never ſend it, but that he ſeeth it to be unto thee both needfull and profitable.

a 2 Sam. 16.9,10.

b Pſ. 39.9.

c Job 2.10

d Mat. 26. 39.

The ſecond ſort of Meditations are, to conſider from what evills death will free thee.

IT freeth thee from a corruptible bodie, which was conceived in the witneſſe of fleſh, the heat of luſt, the ſtaine of ſin, and borne in the bloud of filthineſſe: a living priſon of thy ſoule, a lively inſtrument of ſin, a very ſack of ſtinking dung; the excrements of whoſe noſtrils, eares, pores, and other paſſages (duly conſidered)

will seeme more loathsome, than the uncleanest sink or vault. Insomuch, that whereas trees & plants bring forth leaves, flowers, fruits, and sweet smells, mans bodie brings forth naturally nothing but lice, wormes, rottennesse, and filthy stench. His affections are altogether [a] corrupted, and [b] the imaginations of his heart are only evill continually. Hence it is, that the ungodly is not satisfied with profanenesse, nor the curious with precisenesse, nor the voluptuous with pleasures, nor the ambitious with preferments, nor the malicious with revenge, nor the lecherous with uncleannesse, nor the covetous with gaine, nor the drunkard with drinking. Now passions and fashions do daily grow, new feares and afflictions do still arise: here wrath lies in wait, there vain-glory vexeth; here pride lifts up, there disgrace casts downe; and every one waiteth who shall arise in the ruine of another. Now a man is privily stung with back-biters, like fiery serpents; anon he is in danger to be openly devoured of his enemies, like *Daniels* Lions. And a godly man, where ere he liveth, shall ever be vexed (like *Lot*) with Sodoms uncleannesse.

[a] Psal. 14. 1. [b] Gen. 6. 5.

2. Death brings unto the godly an end [c] of sinning, and of all the miseries which are due unto sin; so that after death [d] there shall be no more sorrow, nor crying: neither shall there be any more paine: for God shall wipe away all teares from our eies. Yea, by death we are separated from the

[c] Rom. 6. 7. [d] Apoc. 21. 4.

the company of wicked men; and God [a] taketh away mercifull and righteous men from the evill to come. So he dealt with *Josiah*, [b] I will gather thee to thy fathers, and thou shalt be put into thy grave in peace, and thine eyes shall not see all the evill which I will bring upon this place. And God [c] hides them for a while in the grave, untill the indignation passe over. So that as Paradise is the heaven of the soules joy; so the Grave may be termed the heaven of the bodies rest.

[a] Isa. 57.1.
[b] 2 Kin. 22.20.
[c] Isa. 28. 20.

3. Whereas this wicked bodie lives in a world of wickednesse, so that the poore soule cannot look out at the eye, and not be infected; nor heare by the eare, and not be distracted; nor smell at the nostrils, and not be tainted; nor tast with the tongue, & not be allured; nor touch by the hand, and not be defiled; and every sense, upon every temptation is ready to betray the soule: by death the soule shall be delivered from this thraldome, and this corruptible body shall put on incorruption, and this mortall immortality, 1 Cor. 15.53. Oh, blessed, thrice blessed be that death in the Lord, which delivereth us out of so evill a world, and freeth us from such a bodie of bondage and corruption.

[d] 1 John 5.19.

The third sort of Meditations, to consider what good death will bring unto thee.

1 DEath bringeth the godly mans soule to enjoy an immediate communion with

with the blessed Trinitie, in everlasting blisse and glorie.

2. It translateth the soule from the miseries of this world, the contagion of sin, and societie of sinners, to the city of the living God, the celestiall Jerusalem, and the company of innumerable Angels, and to the assembly and congregation of the first-borne, which are written in heaven, and to God the Judge of all, and to the soules of just men made perfect, and to Jesus the Mediatour of the new covenant, Heb. 12. 22, 23. 24.

3. Death putteth the soule into the actuall and full possession of all the inheritance and happinesse which Christ hath either promised unto thee in his word, or purchased for thee by his bloud.

This is the good and happiness, whereunto a blessed death will bring thee. And what true religious Christian that is young, would not wish himself old, that his appointed time might the sooner approach to enter into this celestiall Paradise, where thou mayest exchange thy brass for gold, thy vanitie for felicitie, thy vilenesse for honour, thy bondage for freedome, thy lease for an inheritance, and thy mortall state for an immortall life? Hee that doth not daily desire this blessedness above all things, of all others hee is less worthy to enjoy it.

If [a] *Cato Uticensis*, and *Cleombrotus*, two heathen men (reading *Plato's* book of the immortalitie of the soule) did voluntarily, the

Plut. in it. Catonis c. Tusc. ast. lib. 1. el de ecipiti nias in rtara o, Ut i Socra- um de ce legit s. Ovid. hin.

the one break his neck, the other runne upon his sword, that they might the sooner (as they thought) have enjoyed those joyes; what a shame is it for Christians (knowing those things in a more excellent measure and manner, out of Gods owne Booke) not to be willing to [a] enter into those heavenly joyes, especially when their Master calls for them thither? If therefore there be in thee any love of God, or desire of thine own happines, or salvation: when the time of thy departing drawes neer; that time, I say, and manner of death, which God in his unchangeable counsell hath appointed and determined before thou wast born; yeeld and surrender up (willingly and chearfully) thy soule into the mercifull hand of Jesus Christ thy Saviour. And to this end, when the time is come, as the Angel in the sight of *Manoah* and his wife, [b] ascended from the altar up to heaven in the flame of the sacrifice; so endeavour thou, that thy soule, in the sight of thy friends, may from the altar of a contrite heart ascend up to heaven, in the sweet perfume of this, or the like spirituall sacrifice of praier.

a Mat. 25. 21.

b Judg. 13. 19, 20.

A Praier for a sick man, when he is told that he is not a man for this world, but must prepare himself to go unto God.

OHeavenly Father, who art the [c] Lord God of the spirits of all flesh, and hast [d] made us these souls, and hast appointed us the time, as to come into this world,

c Num. 16. 22. & 27. 16.

d Jer. 38. 16.

a Acts 13. 25,26. 2 Tim.4.7

so (having a finished our course) to go out of the same. The b number of my daies which thou hast determined, are now expired, and I am come to that utmost bound which thou hast appointed, beyond which I cannot passe. I know, O Lord, that if thou c entereſt into judgement, no flesh can be justified in thy sight: And I (O Lord) of all others should appeare most impure and unjust, for I have not d fought that good fight for the defence of thy faith and religion, with that zeale and constancie that I should, but for fear of displeasing the world, I have given way unto sins and errours; and for desire to please my flesh, I have broken all thy commandements, in thought, word, and deed; so that my e sins have taken such hold on me that I am not able to look up, and they are more in number than the haires of my head. f If thou wilt straitly marke mine iniquities, O Lord, where shall I stand? If thou g weigheſt me in the ballance, I shall be found too light. For I am void of all righteousnesse, that might merit thy mercie, and h loaden with all iniquities, that most justly deserve thy heavieſt wrath. But, O my Lord and my God, for Jesus Christ thy Sons sake, i in whom thou art well pleased with all penitent and believing sinners, take pitie and compassion upon me, who am the k chiefe of sinners. Blot out all my sins out of thy l remembrance, and m wash away all my transgressions out of thy sight with the precious bloud of thy Son, which I be-

b Psal 90. 12. Job 4. 5.14.& 6. 22.& 21. 1 1.Luke 2.53.

c Pſ. 143. 2.

d 1 Tim.4 7.

e Pſal.40. 12.

f Pſ 130.3

g Dan.5. 27.

h Mat. 11, 28.

i Matth 3. 17.

k 1 Tim. 1.15

l Ezek.18. 22.

m Pſ.1.51 7.

n 1 Pet.1. 19.

believe that he, as an undefiled [a] *Lamb*, hath shed for the cleansing of my sins. In this faith I lived, in this faith I die: believing [b] that *Jesus Christ died for my sins, and rose again for my justification.* And seeing that he hath endured that death, and [c] *born the burthen of that judgement* which was due to my sins, O Father, for his death and passions sake now (that I am coming to appeare before thy judgement seat) acquit and deliver me from that fearfull judgement which my sins have justly deserved: and perform with me that gracious and comfortable promise which thou hast made in thy Gospell: [d] That whosoever believeth in thee, hath everlasting life, and shall not come into judgement, but shall passe from death unto life. [e] Strengthen, O Christ, my faith that I may put the whole confidence of my salvation in the merits of thy obedience and bloud. Encrease, O holy Spirit, my patience: lay no more upon me [f] than I am able to bear; and enable me to beare so much as shall stand with thy blessed will and pleasure. O blessed Trinitie in Unitie, my Creator, Redeemer, and Sanctifier, vouchsafe, that as my outward man doth decay; so my inward man may more and more by thy grace and consolation increase and gather strength. O Saviour, put my soul in a readinesse, that (like a [g] wise Virgin, having the [h] wedding garment of thy righteousnesse and holinesse) shee may be readie to meet thee at thy coming, with oile in her

[a] John 1. 29.
[b] Rom. 4. 25. 1 Cor. 15. 3, 4.
[c] 1 Pet. 2. 24.
[d] John 5. 24.
[e] Luke 17. 5.
[f] 1 Cor. 10. 13.
[g] Mat. 25. 4.
[h] Mat. 22. 11.

her Lamp. Marry her unto thy selfe, that
a John 7. 21. she may be [a] one with thee in everlasting
b Zach. 3. 2. love and fellowship. O Lord, [b] reprove Sa-
c Psal 22. 20, 21. tan, and chase him away: [c] Deliver my
soule from the power of the dogge: Save
mee from the lions mouth. I thank thee, O
Lord, for all thy blessings, both spirituall &
temporall, bestowed upon me: especially
for my redemption, by the death of my Sa-
viour Christ. I thank thee that thou hast
d Heb. 1. 14. protected me with thy [d] holy Angels, from
my youth up untill now. Lord, I beseech
thee, give them a charge to attend upon
me, till thou calleſt for my soul; and then
e Luke 16 7. so carrie her (as they did the soule of [e] *La-
zarus*) into thy heavenly Kingdome. And
as the time of my departure shall approach
neerer unto me; so grant, O Lord, that my
f Ps. 31. 5. soule may draw neerer unto thee: and that
I may joyfully [f] commend my soule into
thy hands, as into the hands of a loving
Father, and mercifull Redeemer: and at
g Act. 7. 59. that instant, [g] O Lord, graciously receive
my spirit. All which that I may do, assist
me, I beseech thee, with thy grace, and let
thy holy Spirit continue with me unto the
end, and in the end, for Jesus Christ his
sake, thy Son, my Lord and only Saviour:
In whose name I give thee thy glorie, and
begge these things at thy hand, in that
praier which Christ himselfe hath taught
me, saying, Our Father which art in hea-
ven, &c.

Medi-

Meditations against despaire, or doubting of Gods mercy.

IT is found by continuall experience, that neere the time of death (when the children of God are weakest) then Satan makes the greatest flourish of his strength, and assaults them with his strongest temptations. For he knoweth, that either he must now or never prevaile; for if their soules once get to heaven, he shall never vexe nor trouble them any more: and therefore he will now bestirre himself as much as he can, and labour to set before their eyes all the grosse sins which ever they committed; and the judgements of God which are due unto them, thereby to drive them, if he can, to despaire; which is a grievouser sin than all the sins that they committed, or he can accuse them of.

If [a] Satan therefore trouble thy conscience more towards thy death than in thy life time:

a Satans first stratagem in the time of death

1. Confesse thy [b] sins unto God, not only in generall, but also in particular.

b The defeature.

2. Make satisfaction unto those men whom thou hast wronged, if thou be able. And if thou dost injuriously or fraudulently detain or keep in thy possession any lands, or goods, that of right do belong to a y widow or fatherless childe; presume not, as thou tendereſt thy soules health, to looke Christ the righteous Judge in the face, unlesse thou dost first make a restitution there-

thereof to the right owners: For the Law of God under the penaltie of his curse, requireth thee [a] to restore whatsoever was given thee to keep; or which was committed to thy trust, or whatsoever by robbery, or violent oppression thou tookest from thy neighbour, with a fifth part for amends added to the principall. And unless that like [b] *Zacheus* thou dost make restitution of such goods and lands according to Gods Law, thou canst never truly repent; and without true repentance thou canst never be saved. But though by the temptation of the Divel thou hast done wrong and injurie; yet if thou truly repent, and make restitution to thy power, the Lord hath promised to be mercifull unto thee, to heare the [c] praiers of his faithfull Ministers for thee, to forgive thee thy trespasse and sin, and to receive thy soule in the merits of Christs bloud, as a [d] Lamb without blemish.

a Levit. 6. 2,3,4 &c. Numb 5.6 7,8. Non remittitur peccatum, nisi restituatur ablatum.

b Luk. 19. 8,9.

c Jam 5. 14,15,16.

d Lev. 6. 6,7.

3. Aske God, for Christ his sake, pardon and forgivenesse. And then these troubles of mind are no discouragements, but rather comforts; exercises, not punishments. They are assurances unto thee, that thou art in the right way: for the way to heaven is by the gates of hell: that is, by suffering pains in the bodie, and such doubtings in the mind, that thy state in this life being every way made bitter, the joyes of eternall life may relish unto thee better, and more sweet.

[e] If Satan tell thee, that thou hast no faith,

e Satans second assault.

faith, because thou hast no feeling: meditate,

1. That the [a] truest faith hath oftentimes the least feeling, and greatest doubts; but so long as thou hatest such doubtings, they shall not be laid unto thy charge, for they belong to the flesh, from which thou art divorced. When thy flesh shall perish, thy weak inward man, which hates them and loves the Lord Jesus, shall be saved.

[a] The Christians encounter. Psal. 22. Mar. 9. 24. Mat. 14. 31.

2. That it is a better faith to believe without [b] feeling, than with feeling. The least faith (so much as a [c] graine of mustard seed, so much as is in an Infant baptized is enough to save the soule which loveth Christ, and believeth in him.

[b] Job 19. 25. [c] Mat. 7. 20.

3. That the childe of God, which desireth to feele the assurance of Gods favour, shall have his desire, when God shall see it to be for his good: for God hath promised to give them the [d] water of life, who thirst for it. We have an example in [e] Master *Glover* the holy Martyr, who could have no comfortable feeling till he came to the sight of the stake; and then cried out, & clapped his hands for joy to his friends saying: *O Austin, he is come, he is come:* meaning the feeling joy of faith, & the holy Ghost. Tarry therefore the Lords leasure: be strong & hee shall comfort thine heart, Psal. 27. 14.

[d] Apoc. 22. 7. Isa. 55. 1. [e] Fox Act. Monum.

If [f] Satan shall aggravate unto thee the greatnesse, the multitude, and hainousnesse of thy sins: meditate,

[f] Satans third assault.

1. That

1. That upon [a] true repentance, it is as easie with God to forgive the [b] greatest sin, as the least; and he is as willing to forgive many, as to pardon one. And his mercie shineth more in pardoning great sinners, than small offenders: as appeares in the examples of *Manasses*, *Magdalen*, *Peter*, *Paul*, *&c.* And [c] where sin most abounded, there doth his grace rejoyce to abound much more.

2. That God did never forsake any man, still that man did first forsake God, as appears in the examples of *Cain*, *Saul*, *Achitopel*, *Ahazia*, *Judas*, *&c.*

3. That God calleth all, even those sinners who are heavie laden with sinne, Mat. 11.28. and that he did never denie his mercie to any sinner that asked his mercie with a penitent heart. This the Historie of the Gospell witnesseth: There came unto Christ all sorts of sick sinners: the blind, halt, lame, lepers, such as were sick of palsies dropsies, bloudy fluxes; such as were lunatick, and possessed with uncleane spirits and divels. Yet of all those, not one that came and asked his mercie and help, went away without his errand. If mercie he asked, mercy he found; were his sinne never so great, were his disease never so grievous. Nay, he offered and gave his mercie to many, who never asked it (being moved only with the bowels of his own compassion, & the sight of their miserie) as to the woman of Samaria, the [d] widow of Naim, and to the [e] sick man that lay at the poole of Bethesda,

[a] The encounter.
[b] 1 Tim. 1 15.
[c] Rom. 5 20.
[d] Luk. 7. 13.
[e] John 5. 8

theſda, who had been 38. yeers ſick. If he thus willingly gave his mercie to them that did not aske it, and was [a] found of them (as the Prophet ſaith) that ſought him not; will he denie mercie unto thee, who doſt ſo earneſtly pray for it with teares? and doſt, like the poore Publican, ſo heartily knock for it, with penitent fiſts upon a bruiſed and broken heart? eſpecially when thou prayeſt to thy Father, in the name and mediation of Chriſt, for whoſe ſake he hath promiſed to [b] grant whatſoever we ſhall aske of him: as ſure as God is true he will not. Though Ninevehs ſinnes had provoked the Lord to ſend out his ſentence againſt them, yet upon their repentance, he re-called it againe, and ſpared the citie: How much more if thou likewiſe repenteſt, will he ſpare thee, ſeeing his [c] ſentence is not yet gone forth againſt thee? If he deferred the judgements all *Ahabs* daies, for the externall ſhew only which he made of humiliation; how much more will he clean turn away his vengeance, if thou wilt unfainedly repent of thy ſin, and return unto him for grace and mercie?

[a] Iſa. 65. 1 Rom. 10. 20.

[b] Iohn 14. 14.

[c] Novit Dominus mutare ſententiam, ſi tu noveris emendare vitam, *Aug. in Pſ.* 50.

He offered his mercie unto *Cain* (who murthered his innocent brother) [d] If thou doſt well, ſhalt thou not be accepted? As if he ſhould have ſaid, If thou wilt leave thy envie and malice, and offer to me from a faithfull and contrite heart, both thou and thy Oblation alſo ſhall be acceptable unto me. And to *Judas* (that ſo treache-

[d] Gen 4. 7

treacherously betrayed him) in calling him [a] *Friend*, a sweet appellation of love; and when *Judas* offered, he willingly consented with that [b] mouth (wherein never was found guile) to kisse those dissembling lips [c] under which lurked the poyson of aspes. Had *Judas* apprehended this word [d] *Friend*, out of the mouth of Christ, as *Benhadad* did the word [e] *Brother*, from the mouth of *Achab*, doubtlesse *Judas* should have found the *God of Israel* more mercifull, than *Benhadad* found thee *King of Israel*. But God was more displeased with *Cain* for despairing of his mercy, than for murthering his brother; and with [g] *Judas* for hanging himselfe, than for betraying his Master: in that they would make the sinnes of mortall man greater than the infinite mercie of the eternall God; or as if they could be more sinfull than God was mercifull. Whereas the least drop of Christs bloud is of more merit to procure Gods mercie for thy salvation, than all the sins (that thou hast committed) can be of force to provoke his wrath to thy damnation.

If [h] Satan shall suggest, that all this is true of Gods mercy, but that it doth not belong unto thee, because that thy sins are greater than other mens, as being sins of knowledge, & of many yeers continuance; and such, as whereby others have been undone: and all (for the most part) committed wilfully and presumptuously against God and thy conscience; And therefore, though hee

a Matth. 26. 50.

b 1 Pet. 2. 22.

c Ps 140 3

d Mat. 26. 50.

e 1 Kin. 20 32. 33.

f Verse 33

g Judam non tam scelus quam desperatio fecit penitus interire, *Aug. lib. de util. pœnit.* Scelerator omnibus, O Juda, extitisti, quem non penitentia duxit ad Dominum sed desperatio traxit ad laqueum, *Leo.*

h Satans forth assault.

hee will be mercifull unto others, yet he will not be mercifull unto thee: meditate,

1. That [a] many (who are now in heaven moſt bleſſed and glorious Saints) committed in the ſame kind (when they lived on earth) as great, and greater ſins than ever thou haſt committed, and continued (before they repented) in thoſe ſinnes as long as ever thou haſt done. As therefore all their ſins, and the continuance in them, could not hinder Gods mercie, upon their repentance, from forgiving their ſins, and receiving them into favour, no more ſhall thy ſins, and the continuance therein hinder him from being mercifull unto thee, if thou doſt repent as they did: yea, upon thy repentance, every one of their examples is a pledge that he will do the ſame unto thee that he did unto them. For as the leaſt ſinne in Gods juſtice, without repentance, is damnable; ſo the greateſt ſin, upon repentance, is in his mercie pardonable. Thy greateſt and inveterateſt ſins are but the ſins of a man; but the leaſt of his mercies is the mercie of God. Becauſe thou knoweſt thine owne ſins, thou doubteſt whether they ſhall be pardoned: mark how this doubtfull caſe is reſolved by God himſelfe. Many in *Iſaiahs* daies thought (as thou doſt) that they had continued ſo long in ſin, that it was too late for them now to ſeek to returne unto God for grace and mercie. But God anſwereth them; Seek ye the Lord whileſt he may be found: Call ye upon him whileſt he

[a] The encounter.

he is neere, Isa. 55. 6. As if he had said: Whilest life lasteth, and my word is preached, I am neere to be found of all that seek me, and pray unto me. The people reply: But we, O Lord, are grievous sinners and therefore dare not presume to call upon thy Name, or to come neere thine holinesse. To this the Lord answereth: Let the wicked forsake his way, and the man of iniquity his thoughts, and let him returne unto me, and I will have mercy upon him, and be his God, and I will pardon him abundantly, Isa. 55. 7, 8. But we would think (say the people) that if our sins were but ordinarie sins, this promise of mercie might belong unto us. But because our sins are so great, and of such long continuance; therefore we fear, lest when we appear before God, he will reject us. To this God answereth again: My thoughts (of mercie) are not your thoughts; neither are your waies (of pardoning) my waies: For as the heavens are higher than the earth, so are my waies higher than your waies, and my thoughts than your thoughts. If therefore every sinner in the world were a world of such sinners as thou art: do thou but yet (what God bids thee) repent and believe; and the [a] bloud of Jesus Christ, being the [b] bloud of God, will cleanse both thee and them from all your sins.

a Act. 20. 28.
b 1 John 1 7.

2. That as God did fore-see all the sins which the world would commit, and yet all those could not hinder him [c] from loving the world, so that he gave his only be-

c John 3. 16.

gotten Sonne to the death, to ſave as ma-
y of the world as would believe and re-
nt: much leſſe ſhall thy ſins (being the
s of the leaſt number of the world) be
le to hinder God from loving thy ſoul,
forgiving thy ſins, if thou doſt repent
d believe.

3. That if hee loved thee ſo dearly (when thou waſt his a enemie) that hee
yed for thee ſo deare a price as the ſpil-
ng of his heart bloud; how can he now
t be gracious unto thee, when to ſave
ee, will coſt him but the caſting of a gra-
ous looke upon thee? Look not thou
erefore to the greatneſſe of thy ſins, but
the infiniteneſſe of his mercie; which is
ſurpaſſing great, that if thou putteſt
l thine own grievous ſins together, and
de unto thoſe the ſins of *Cain* and *Ju-*
; and put unto them all the ſins of
l the reprobates in the world; (doubt-
ſe it would be a huge heap) yet com-
e this huge heap with the infinite
rcie of God, and there will be no more
mpariſon betwixt them, than betwixt the
ſt mole-hill, and the greateſt moun-
in in a countrie. The crie of the grie-
uſeſt ſin that ever we read of, could ne-
r reach up higher than unto heaven, as
e * crie of the ſins of Sodom: but the
rcy of God (ſaith *David*) reacheth up
gher than the heavens, and ſo over-
ppeth all our ſins. And c if his mercy be
eater than all his works, it muſt needs be
eater than all thy ſins. And ſo long as his

a Rom. 5. 10.

* Gen. 19 13.
b Pſ. 108 4.
c Pſ. 145. 9.

mercie is greater than the sinnes of the whole world, do thou but repent, there is no doubt of pardon.

If [a] Satan shall object, that thou hast many times vowed to repent, and hast made a shew of repentance for the time, and yet didst fall to the same sins againe and againe, and that all thy repentance was but fained, and a mocking of God: And that seeing thou hast so often broken thy vow, therefore God hath withdrawne his mercy, and had changed his love, &c. meditate,

1. That though this were [b] true (which indeed is hainous) yet it is no sufficient cause why thou shouldst despaire; seeing that this is the common case of all the children of God in this life, who vow so oft to forbeare some sin, [c] till perceiving their weaknesse not able to performe it, they vow that they will vow no more. Their vowes shew the desires of their spirituall man; their breakings the weakness of their corrupt flesh. And our oft slips to the same sinnes Christ fore-saw, when hee taught us to pray daily; *O Father, forgive us our trespasses.* And why doth Christ injoyne thee (who art but sinfull man) to forgive thy brother seven times in a day, if he shall returne seven times in a day, and say, It repenteth me; but to assure thee, that he (being the God of mercie and goodnesse it selfe) will forgive unto thee thy [d] seventy

a Satans fifth assault. b The encounter. c I remember (saith Luther) that Staupitius was wont to tell me, *Ego plus quam mille vices Deo vovi, &c.* I have more than a thousand times vowed unto God, that I would mend my life, but I could never performe my vow. Henceforth I will make no such vow, because I verily know, but I cannot keep it. Unlesse therefore God will be mercifull unto me, for Christ his sake, and grant me a blessed departure out of this wretched life, all my vowes and good workes will stand me in no stead. This is the state of the dearest children of God in this life, Reade Luther on Gala. 5. c Luk. 17. 3. 4. d Mat. 18. 21. 22.

times seven-told sins a day, which thou hast committed against him, if thou returne unto him by true repentance? The Israelites were cured by looking (though with weake eies) on the a brazen Serpent, as oft as they were stung by the fierie serpents in the wildernes, to assure thee, that upon thy b teares of repentance, thou shalt be recovered by faith in Christ, as often as thou art wounded to death by sin.

a Num. 9.

b post lacrymas gemitus graves clementia Christi, Confessio est oculi ante lo- cand a tuos.

2. That thy salvation is grounded, not upon the constancie of thine obedience, but upon the firmnesse of Gods covenant. Though thou variest with God, and the covenant be broken on thy behalfe, yet it is firme on Gods part; and therefore all is safe enough, if thou wilt returne: For there is no c variableness with him, neither shadow of change. Hee hath locked up thy salvation, & made it sure in his own d unchangeable purpose; and hath delivered to thy keeping the keyes, which are e faith and repentance: and whilest thou hast them, thou mayest perswade thy selfe that thy salvation is sure and safe: For, f whom God loveth, he loveth to the end, and never repenteth of bestowing his love on them who repent and believe.

c Jam. 1. 17.

d Rom. 8. 28. & 9. 11.

e By these keyes Peter opened heaven to himself, & afterwards to the rest of the Apostles with others. Luk. 22. 32. & 24. 47. &c.

f John 10. 19 & 13. 1.

Lastly, If g Satan shall perswade thee, that thou hast been doubting a long time, and that it is best for thee now to despaire, seeing thy sins increase, and thy judgement draweth neere: meditate,

g Satans sixth assault.

1. That no sin (though never so great)

should be a cause to move any Christian to despaire, so long as Gods mercy, by so many millions of degrees is greater; & that every penitent and believing sinner hath the pardon of all his sins confirmed by the word and oath of God, [a] two immutable things, wherein it is impossible that God should lie. His word is, that at what [b] time soever a sinner, whosoever, doth repent of his sin, whatsoever (for both time and sins, and sinners * are indefinite) from the bottome of his heart, God will blot forth all his sins out of his remembrance, that they shall be mentioned unto him no more. If we will not take his word (which God forbid we should doubt of) he hath given us his oath: As I live, I desire not the death of the wicked, but that the wicked turn from his way, and live, Ezekiel 33.11. As if he had said: Will ye not believe my word? I sweare by my life, that I delight not to damne any sinner for his sins, but rather to save him, upon his conversion and repentance. The meditation hereof moved *Tertullian* to exclaime: [c] O how happy are we, when God sweareth that he wils not our damnation! Oh, what miserable wretches are we, if wee will not believe God when hee sweareth his truth unto us! Listen, O drouping spirit, whose soule is assailed with waves of faithlesse despaire; how happy were it to see many like thee & *Hezekias* (who mourn like doves for the sense of sin, and chatter like cranes & swallowes for the feare of Gods anger, Isa. 38. 14.)

a Heb. 6. 18.

b Ezek. 18. 21. 22.

* D. King of London his Lectures on Jonah.

c O felices nos, quorum causa jurat Deus. O miserrimos, si non Deo quidem juranti credimus, *Tert.*

14.) rather than to behold many, who die like beasts without any feeling of their own estate, or any fear of Gods wrath, or tribunall seat, before which they are to appeare? Comfort thy self, O languishing soule: for if this earth hath any, for whom Christ spilt his bloud on the crosse, thou assuredly art one. Cheare up therefore thy self in the All sufficient atonement of the bloud of the Lambe, * which speaketh better things than that of *Abel*, and pray for those who never yet obtained the grace to have such a sense and detestation of sinne. Thou art one indeed, for whom Christ died; and from whom a wounded spirit (judging rather according to his feeling than his faith) hath wrung that dolefull voice of Christ, *My God, my God, why hast thou forsaken me*? Matth. 27. 4. And doubt not, but ere long thou shalt as truly reigne with him, as now thou dost suffer with him: for a Yea and Amen hath spoken it. No sinne bars a man from salvation, but only incredulitie & impenitencie: nothing makes the sin against the holy Ghost unpardonable, but want of b repentance. Thy unfained desire to repent is as acceptable unto God, as the perfectest repentance that thou couldst wish to perform unto him.

* Heb. 12. 24.

a 2 Cor. 1. 20.

b Heb. 6. 6.

Meditate on these *Evangelicall comforts*, and thou shalt see, that in the very agonie of death, God will so assist thee with his Spirit, that when Satan looketh for the

greatest victorie he shall receive the fowlest foil; yea, when thy eye-strings are broken, that thou canst not see the light, Jesus Christ will appear unto thee to comfort thy soul, and his holy Angels will carrie thee into his heavenly Kingdome. Then shall thy friends behold thee (like *Manoahs* angel) doing wonders indeed, when they shall see a fraile man in his greatest weaknesse (by the meere assistance of Gods Spirit) overcomming the strength of sin, the bitternesse of death, & all the power of Satan, and in the fire of faith, and perfume of praier, ascend up with angels victoriously into heaven.

An admonition to them who come to visit the sicke.

THey who come to visit the sicke, must have a speciall care not to stand dumb and staring in the sick persons face to disquiet him, nor yet to speak idly, and to aske unprofitable questions, as most do.

If they see therefore that the sick partie is like to die let them not dissemble, but lovingly and discreetly admonish him of his weaknesse, and to prepare for eternall life. One houre well spent, when a mans life is almost outspent, may gain a man the assurance of eternall life. Soothe him not with the vaine hope of this life, lest thou betray his soule to eternall death. Admonish him plainly of his estate, and aske him briefly these or the like questions.

Que-

Questions to be asked of a sick man, that is like to die.

DOst thou believe, that Almighty God, the Trinity of persons in Unity of Essence, hath by his power made heaven and earth, and all things therein? and that he doth still by his divine providence govern the same; so that nothing comes to passe in the world, nor to thy self, but what *his divine hand and counsell hath determined before to be done?*

2. Dost thou confesse that thou hast transgressed and broken the holy commandments of Almighty God in thought, word, and deed; and hast deserved for breaking his holy Laws the curse of God, which containeth *all the miseries of this life, and everlasting torments in hell fire,* when this life is ended, if so be that God should deal with thee according to thy deserts?

3. Art thou not sorry in thy heart, that thou hast so broken his Laws, and neglected his service and worship, and so much followed the world, and thy own vain pleasures? and wouldst thou not lead an holier life, if thou wert to begin again?

4. Dost thou not from thy heart desire to be reconciled unto God in Jesus Christ, his blessed Son thy Mediatour, [g] *who is at the right hand of God in heaven,* [h] *now appearing for thee in the sight of God, and making request unto him for thy soul?*

[g] Rom. 8. 34.
[h] Hebr. 9. 24.

5. Dost thou renounce all confidence in all other Mediatours, or Intercessours, Saints, or Angels, believing that Jesus Christ the onely [i] Mediatour of the New Testament, is [k] able perfectly to *save them that come unto God by him, seeing he ever liveth to make intercession for them?* And wilt thou with *David* say unto Christ, [l] *whom have I in heaven but thee? And there is none upon earth that I desire beside thee.*

[i] Heb. 9. 15.
[k] Heb. 7. 25.
[l] Psal. 73. 25.

6. Dost thou confidently believe, and hope to be saved by the onely merits of that bloudy death and passion which thy Saviour Jesus Christ hath suffered for thee, not putting any hope of salvation in thine own merits, nor in any other means or creatures; being assuredly perswaded,

Act. 4. 12. & 16. 31. [m] *That there is no salvation in any other: and that there is none other name under heaven, whereby thou must be saved?*

7. Dost thou heartily forgive all wrongs, or offences done or offered unto thee, by any manner of person whatsoever? And dost thou as willingly (from thy heart) ask forgivenesse of them whom thou hast grievously wronged in word or deed? And dost thou cast out of thy heart all malice and hatred, which thou hast born to any body: that thou mayest appear before the face of Christ (* *The Prince of Peace*) in [m] perfect love and charitie?

Isa. 9. 2. Heb 12. 14.

8. Doth thy conscience tell thee of any thing which thou hast wrongfully taken, and dost still with hold from any widow or fatherless children, or from any other person whomsoever? Be assured, that unless thou shalt restore, like *Zacheus*, these goods and lands (if thou be able) thou canst not truly repent; and without true repentance, thou canst not be saved, nor look Christ in the face, when thou shalt appear before his judgement-seat.

9. Dost thou firmly believe, that thy body shall be raised up out of the grave, at the sound of the last Trumpet? And that thy body and soul shall be united together again in the resurrection day, to appear before the Lord Jesus Christ; and thence to go with him into the Kingdome of Heaven, to live in everlasting bliss and glory?

If the sick party shall answer to all these questions

ſtions like a faithfull Chriſtian; then let all who are there preſent, joyn them together and pray for him, in theſe or the like words.

A Prayer to be ſaid for the ſick by them who viſit him.

O Mercifull Father, who art the Lord and giver of life, and to whom belong the iſſues of death: we thy children here aſſembled do acknowledge, that (in reſpect of our manifold ſins) we are not worthy to ask any bleſſing for our ſelves at thy hands; much leſs to become ſuiters to thy Majeſty in the behalf of others: yet becauſe *thou haſt commanded us to* [n] *pray one for another*, eſpecially for the ſick; and haſt promiſed, *that the prayers of the righteous ſhall avail much with thee*: in the obedience therefore of thy commandement, and confidence of thy gracious promiſe, we are bold to become humble ſuiters unto thy divine Majeſty, in the behalf of this our dear brother (or ſiſter) whom thou haſt viſited with the chaſtiſement of thine own Fatherly hand. We could gladly wiſh the reſtitution of his health, and a longer continuance of his life and Chriſtian fellowſhip amongſt us: but for as much as it appeareth (as farre as we can diſcern) that thou haſt appointed by this viſitation, to call for him out of this mortall life: we ſubmit our wills to thy bleſſed will, and humbly intreat for Ieſus Chriſt his ſake, & the merits of his bitter death & paſſion (which he hath ſuffered for him) that thou wouldſt pardon and forgive unto him all his ſins; as well that wherein he was conceived & born, as alſo all the offences & tranſgreſſions which ever ſince to this day & hour he hath committed in thought, word, and deed againſt thy divine Majeſty. Caſt them

[n] James 5.

Pſ. 103. behind thy back, ° *Remove them as farre from thy preſence as the caſt is from the weſt*; blot them out from thy remembrance, lay them not to his charge, waſh them away with the bloud of Chriſt, that they may no more be ſeen, and deliver him from all the judgements which are due unto him for his ſinnes; that they may never trouble his conſcience, nor riſe in judgement againſt his ſoul; and impute unto him the righteouſneſſe of Jeſus Chriſt, whereby he may appeare righteous in thy ſight: and in this his extremity at this time, we beſeech thee look down from heaven upon him with thoſe eyes of grace and compaſſion, wherewith thou art wont to look upon thy children in their affliction and miſery. Pitie thy wounded ſervant, like the good Samaritan: for here is a ſick ſoul that needeth the help of ſuch an heavenly Phyſician. O Lord, increaſe his faith, that he may believe that Chriſt died for him, and that his bloud cleanſeth him from all his ſins: and either aſſwage his pain, or elſe increaſe his patience to endure thy bleſſed will and pleaſure. And, good Lord, lay no more upon him, than thou ſhalt enable him to bear: Heave him up unto thy ſelf, with thoſe ſighs and groans, which cannot be expreſſed. Make him now to feel what is the hope of his calling; and what is the exceeding greatneſſe of thy mercy and power towards them that believe in thee. And in his weakneſſe, O Lord, ſhew thou thy ſtrength, defend him againſt the ſuggeſtions and temptations of Satan, who (as he hath all his life time) will now in his weakneſſe eſpecially, ſeek to aſſail him and devour him. O ſave his ſoul, and reprove Satan, and command thy holy Angels to be about him, to aid him, and to chaſe away all evil and malignant ſpirits farre from him. Make him more and more

more to loath this world, *and desire to be loosed, and to be with Christ.* And when that good hour and time shall come (wherein thou hast determined to call for him out of this present life) give him grace peaceably and joyfully to yield up his soul into thy mercifull hands. And do thou receive him into thy mercy, and let thy blessed Angels carry him into thy Kingdome. Make his last hour, his best hour, his last words his best words, and his last thoughts his best thoughts. And when the sight of his eyes is gone, and his tongue shall fail to do his office, grant, O Lord, that his soul may (with *Stephen*) behold Jesus Christ in heaven, ready to receive him: And that thy Spirit within *may* [q] *make requests for him, with sighs which cannot be expressed.* Teach us in him to reade and see our own end and mortality: and therefore to be carefull to prepare our selves for our last ends, and put our selves in a readinesse against the time that thou shalt call for us, in the like manner. Thus, Lord, we recommend this our dear brother (or sister) thy sick servant, unto thy eternall grace and mercy, in that prayer which Christ our Saviour hath taught us, saying, *Our Father which art in heaven, &c.*

[q] Rom. 26.

Thy grace, O Lord Jesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy Spirit, be with us all; and especially with this thy sick servant, to the end, and in the end, Amen.

Let them reade often unto the sick some spetiall Chapters of the holy Scriptures: as,

The three first Chapters of the book of *Job.*
The 14. and 19. Chapters of *Job.*
The 34. Chapter of *Deuteronomy.*
The two last Chapters of *Joshua.*
The 17. Chapter of the first of the *Kings.*

The

The 2. 4. and 12. Chapters of the second of the *Kings*.

The 38. 40. and 65. Chapters of *Isaiah*.

The history of the passion of Christ.

The 8. Chapter to the *Romanes*.

The 15. Chapter of the first Epistle to the *Corinthians*.

The 4. Chapter of the first Epistle to the *Thessalonians*.

The 5. Chapter of the second Epistle of *Paul* to the *Corinthians*.

The first and last Chapters of S. *James*.

The 11. and 12. to the *Hebrews*.

The first Epistle of *Peter*.

The three first, and the three last Chapters of the *Revelation*, or some of these.

And so exhorting the sick party to wait upon God by faith and patience, till he send for him; and praying the Lord to send them a joyfull meeting in the Kingdome of Heaven, and a blessed resurrection at the last day, they may depart at their pleasure in the peace of God.

Consolations against impatiencie in sicknesse.

IF in thy sickness, by extremity of pain, thou be driven to impatiency, meditate:

1. That thy sins have deserved the pains of hell: therefore thou mayest with greater patience endure these Fatherly corrections.

2. That these are the scourges of thy heavenly Father, and the rod is in his hand. If thou
Heb 12. dost suffer with reverence, being a child, the correction of thy earthly parents; how much rather shouldst thou now subject thy self (being the child of God) to the chast sement of thy heavenly Father, seeing it is for thine eternall good

3. That

3. That Christ suffered in his soul and body far grievouser pains for thee: therefore thou must more willingly suffer his blessed pleasure for thy own good. Therefore (saith *Peter*) [s] *Christ suffered for you, leaving you an example, that ye should follow his steps.* And, [t] *Let us* (saith *Paul*) *run with joy the race that is set before us, looking unto Jesus the authour and finisher of our faith, who for the joy that was set before him endured the crosse, &c.*

[r] Vir dorum. Is. 53. 3.
[s] 1 Pet. 2. 21.
[t] Heb. 12. 1, 2.

4. That these afflictions, which you now suffer, [u] *are none other but such which are accomplished in your brethren that are in the world*, as witnesseth *Peter*. Yea, *Jobs* afflictions were far more grievous. There is not one of the Saints, which now are at rest in heavenly joyes, but endured as much as you do, before they went thither: Yea, many of them willingly suffered all the torments that tyrants could inflict upon them, that they might come to those heavenly joyes, whereunto ye are now called. And you have a promise, that the *God of all grace, after that you have suffered a while, will make you perfect, establish, strengthen, and settle you*, 1. Pet. 5. 17. And that *God of his fidelity will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape, that ye may be able to bear it*, 1 Cor. 10. 13.

[u] 1 Pet. 5. 9. S. Ronitus. Cum quo tennis gravi morbo tentaretur a Deo, dolebat quod uno anno iber esset, ac si cum a Deo defertus fuisset. Vit. Pat. c. 2. 8.

5. That God hath determined the time when thy affliction shall end, as well as the time when it began. [x] *Thirty eight yeares* were appointed the sick man at *Bethesda's pool*: [y] *Twelve yeares* to the woman *with the bloudy issue*: [z] *Three monthes to Moses*: [a] *Ten dayes tribulation to the angel of the Church of Smyrna*: [b] *Three dayes plague to David*. Yea, the number of the godly mans [c] teares are *registred in Gods book*, and the quantity kept in his *bottle*.

[x] John 5. 5.
[y] Mat. 9. 20.
[z] Exod. 2. 2.
[a] Apoc. 2. 10.
[b] 2 Sam. 24. 13.
[c] Psal. 56. 8.

The

The time of our troubles (saith Christ) is but a [d] *modicum*, Gods anger lasts but a [e] *moment* (saith *David*) [f] *A little season* (saith the Lord:) and therefore calls all the time of our pain, but the hour of sorrow. *David*, for the swiftnesse thereof, compares our present troubles to a [g] *brook*: and *Athanasius* to a *showre*. Compare the longest misery that man endures in this life to the eternity of heavenly joy, and they will appear to be nothing. And as the sight of a son safe born, makes the mother forget all her former deadly pain; so the sight of Christ in heaven, who was born for thee, will make all these pangs of death to be quite forgotten, as if they had never been: like *Stephen*, who as soon as he saw Christ, forgat his own wounds with the horrour of the grave, and terrour of the stones, and sweetly yielded his soul into the hands of his Saviour. Forget thine own pain, think of Christs wounds, *Be faithfull unto the death, and he will give thee the crown of eternall life*, Revel. 2.10.

d Modicum, & videbo vos. John 16. 16.
e Psal. 8.
f Apoc. 6. 11.
g Psal. 110 7.
Nubecula est, cito transibit.

6. That you are now called to repetitions in Christs School, to see how much faith, patience, and godlynesse you have learned all this while: And whether ye can, like *Job*, [h] *receive at the hand of God some evil*, as well as you have hitherto received a great deal of good. As therefore you have alwayes prayed, *Thy will be done*; so be nto now offended at this which is done by his *holy will*.

h John 2. 10.
i Rom. 8. 28.
k Ver. 11. 30, 39
* Morbus non malis adnumerandus, quia multis utiliter accedit, *Basil in Hexam.*
Morbus est utilis quædam institutio, quæ docet caduca aspernere & cœlestia spirare, *Nazianz. ad Philagrium.*

7. That [i] *all things shall work together for the best to them that love God: insomuch, that* [k] *neither death, nor life, nor angels, nor principalities, nor powers, &c. shall be able to separate us from the love of God, which is in Jesus Christ our Lord.* Assure thy self, that every pang is a *prevention of the pains of hell; every respit, an earnest of heavens

heavens rest: And how many stripes do you esteem heaven worth? As your life hath been a comfort to others; so give your friends a *christian example* to die, and deceive the Devil, as *Job* did. It is but the crosse of Christ sent before, to crucifie the love of the world in thee; that thou mayest go eternally to live with Christ, who was crucified for thee. As thou art therefore a true Christian, take up (like *Simon* of Cyrene; with both thy arms his holy crosse, carry it after him unto him, thy pains will shortly passe, thy joyes shall never passe away.

Consolations against the fear of death.

IF in the time of thy sicknesse thou findest thy self fearfull to die, meditate,

1. That it argueth a dastardly mind to fear that which is not: for in the Church of Christ there is no death, Isa. 25. 7, 8. And, *whosoever liveth and believeth in Christ, shall never die*, John 11. 26. Let them fear death, who live without Christ. Christians die not; but when they please God, they are like [l] *Enoch*, translated unto God. Their pains are but [m] *Eliahs fiery chariot*, to carry them up to heaven or like [n] *Lazarus* sores, sending them to *Abrahams* bosome. In a word, if thou be one of them: that like *Lazarus*, lovest *Jesus*, thy [o] *sicknesse is not unto the death, but for the glory of God*: who of his love changeth thy living death to an everiasting life. And if many heathen men, as *Socrates*, *Curtius*, *Seneca*, &c. died willingly (when they might have lived) in hope of the immortality of the soul; wilt thou, being trained so long in Christs School, (and now called to the *Marriage supper of the blessed Lamb*, Apoc. 19. 7.) be one of those guests that refuse to go to that joyfull banquet? God forbid.

l Gen. 5. 24.
m 2 Kings 2. 11, 12.
n Luke 16. 20.
o John 11.

2. Re-

2. Remember, that thy abode here is but the second degree of thy life: for after thou hadst first lived 9. moneths in thy mothers womb, thou wast of necessitie driven thence, to live here in a second degree of life. And when that [p] number of moneths, which God hath determined for this life, are expired, thou must likewise leave this, and passe to a third degree in the other world, which never ends. Which to them that live and die in the Lord, surpasseth as far this kind of life, as doth that which one lives in his mothers womb. To this last and excellentest degree of life, through this door, passed Christ himself, and all his Saines that were before thee: and so shall all the rest after them and thee. Why shouldest thou fear that which is common to all Gods elect? Why should that be uncouth unto thee, which was so welcome to all them? Fear not death: for as it is the [q] *Exodus* of a bad, so it is the *Genesis* of a better world: the end of a temporall, but the beginning of an eternall life.

[p] Job 14.5

[q] Mors Præsentis vitæ exitus, & introitus in elioris. Chr. in Ep. ad Rom.

3. Consider, that there are but three things that can make death so fearfull unto thee: first, the loss thou hast thereby: secondly, the pain that is therein: thirdly, the terrible effects which follow after: All these are but false fires, and causless fears. For the first if thou leavest here uncertain goods, which [r] *thieves may rob*, thou shalt find in heaven a true *treasure*, that can never be taken away: these were but lent thee, as a steward upon accounts; those shall be given thee as thy reward for ever. If thou leavest a loving wife, thou shalt be married to Christ, which is more lovely: if thou leavest children and friends thou shalt there find all thy religious ancestors, & children departed, yea, Christ, & all his blessed Saints and Angels, & as many of thy children as be Gods children, shall thither follow after

[r] Matth. 6. 19. 20.

ter thee: thou leaveſt an earthly poſſeſſion, and [f] *houſe of clay*: and thou ſhalt [t]enjoy an *heavenly inheritance*, and manſion of glory, which is purchaſed, prepared, and reſerved for thee. What haſt thou loſt? Nay, is not death unto thee gain? *Go home, go home*, & we will follow after thee.

[f] Job 10.9 [t] 2 Cor 5.1.

Secondly, for the pain in death; the [u] fear of death more pains many, than the very pangs of death: for many a Chriſtian dies without any great pangs or pains. Pitch the Anchour of thy hope on the firm ground of the Word of God, who hath promiſed in thy [x] *weakneſſe to perfect his ſtrength, and not to* [y] *ſuffer thee to be tempted above that thou art able to bear*. And Chriſt will ſhortly turn all thy temporall pains to his eternall joyes.

[u] Timor mortis ipſa morte peior.

[x] 2 Cor. 12.9 [y] 1 Cor. 10.13.

Laſtly, as for the terrible effects which follow after death; they belong not unto thee being a member of Chriſt; for Chriſt by his death hath taken away the ſting of death to the faithfull; ſo that now *there is no condemnation to them that are in Chriſt Jeſus*, Rom. 8.1. And Chriſt hath proteſted, that *he that believeth in him hath everlaſting life, and ſhall not come into condemnation, but hath paſſed from death unto life*, John 5.24. Hereupon the holy Spirit from heaven ſaith, *Bleſſed are the dead that die in the Lord*: and that *from thenceforth they reſt from their labours, and their works do follow them*. In reſpect therefore of the faithfull, [z] *death is ſwallowed up in victory*, and his ſting, which is ſin, and the puniſhment thereof, is taken away by Chriſt. Hence death is called, in reſpect of our *bodies* a [a] *ſleep*, and [b] *reſt*: in reſpect of our *ſouls*, a [c] *going to our heavenly Father*; a [d] *departing in peace*; a [e] *removing from this body to go to the Lord*; a [f] *diſſolution of ſoul and body to be with Chriſt*. What ſhall I ſay? *Precious in the ſight of the Lord is*

[z] 1 Cor 15. [a] 1 Theſ. 4. [b] Iſa 26. [c] Apoc 14. [d] John 14 Σπόλυσις ἐν εἰρήνῃ. [e] Luke 2. [a] Corin 5. [f] Phil. 1. ἀνάλυσις, Mors portа gloriæ, Greg. Janua vitæ, Bernard.

the

the death of his Saints. These pains are but thy throws, and travell to bring forth eternall life, and who would not passe through Hell to go to Paradise; much more through death? There is nothing after death, that thou needst fear; not thy sins, because Christ hath payed thy ransome; not the Judge, for he is thy loving brother? not the grave, for it is the Lords bed; nor hell, for thy Redeemer keeps the keyes; not the Devil, *for Gods holy Angels pitch their tents about thee,* and will not leave thee, till they bring thee to Heaven. Thou wast never nearer eternall life; glorifie therefore Christ by a blessed death. Say chearfully, *Come Lord Jesus,* for thy servant cometh unto thee: I am willing, Lord, help my weakness.

Seven sanctified thoughts, and mournfull sighs of a sick man ready to die.

NOw, forasmuch as God of his infinite mercy doth so temper our pain and sickness, that we are not alwayes oppressed with extremity: but gives us in the midst of our extremities some respite, to ease and refresh our selves, thou must have a speciall care (considering how short a time thou hast, either for ever to lose or to obtain heaven) to make use of every breathing time which God doth afford thee: and during that little time of ease, to gather strength against the fits of greater anguish. Therefore in these times of relaxation and ease, use some of these short thoughts and sighs.

The first Thought.

SEing every man enters into this life in tears, passeth it in sweat, and ends it in sorrow: Ah, what is there in it, that a man should desire to live any longer in it! Oh, what a folly is it, that when the Mariner roweth with all his force, to arrive at the wished port; and that the Traveller

ler never resteth, till he comes to his journeys end, we fear to descrie our port; and therefore would put back our Bark, to be longer tossed in this continuall tempest! we weep to see our journies end, and therefore desire our journie to be lengthened, that we might be more tired with a foul and cumbersome way.

The spirituall sigh thereupon.

O Lord, this life is but a troublesome pilgrimage: *few* in dayes, but *full* in evils; and I am weary of it, by reason of my sins: Let me therefore (O Lord) intreat thy Majesty in this my bed of sickness, as [g] *Elias* did under the *Juniper tree in his affliction*: *It is now enough, O Lord, that I have lived so long in this vale of misery*: Take my soul into thy mercifull hands, for I am no better than my fathers. [g] 1 King. 19. 4.

The second Thought.

THink with what a [h] *body of sin* thou art loaden, what great [i] *civil warres* are contained in a little world; *the* [k] *flesh fighting against the spirit*, passion against reason; earth against heaven: and the world within thee, banding it self for the world without thee: and that but one onely mean remains to end this conflict, death; which (in Gods appointed time) will separate thy spirit from thy flesh, the pure and regenerate part of thy soul from that part which is impure and unregenerate. [h] Rom. 7. 24. [i] James 4. 1. [k] Gal 5. 17.

The spirituall sigh thereupon.

O *wretched* [l] *man that I am, who shall deliver me from the body of this death?* O my sweet Saviour Jesus Christ, [m] *thou hast redeemed me with thy precious bloud.* And, *because thou* [n] *hast delivered my soul from sin, mine eyes from tears, and my feet from falling*, I do here from the very bottome of my heart, ascribe the whole praise and glory of my salvation to thy onely grace and mercy, [l] Rom 7. 24. [m] 1 Pet. 1 Apoc. 1 9. [n] Psal. 116 8.

1 Cor. 15. 57. Psal. 145. mercy, saying, with the Apostle, ° *Thanks be to God, which hath given me the victory, through our Lord Jesus Christ.*

The third Thought.

THink how it behoves thee to be assured, that thy soul is Christs: for death hath taken sufficient gages to assure himself of thy body, in that all thy senses begin already to die, save onely the sense of pain; but sith the beginning of thy being began with pain, marvell the lesse if thy end conclude with dolours. But if those temporall dolours (which onely afflict thy body) be so painfull, O Lord, p *who can endure the devouring fire? who can abide the everlasting burning?*

p Isa 33. 13.

The Spirituall sigh thereupon.

O Lord Jesus Christ, the Sonne of the living God, who art the onely Physician that canst ease my body from pain, and restore my soul to life eternall, put thy passion, crosse, and death betwixt my soul and thy judgements; and let the merits of thy obedience stand betwixt thy Fathers justice, and my disobedience, & from these bodily pains receive my soul into thine everlasting peace: for I cry unto thee with *Stephen*, q *Lord Jesus receive my Spirit.*

q Act. 7. 59.

The fourth Thought.

THink that the worst that death can do, is but to send thy soul sooner than thy flesh would be willing, to Christ and his heavenly joyes. Remember, that that worst is thy best hope. The worst therefore of death, is rather a help than a harm.

The Spirituall sigh thereupon.

O Lord Iesus Christ, the Saviour of all them that put their trust in thee, forsake not him that in misery flieth unto thy grace for succour and mercy; O sound that sweet voice in the

the ears of my soul, which thou spakest unto the penitent Thief on the cross, [r] *This day shalt thou be with me in Paradise.* For I, O Lord, do with the Apostle, from my soul speak unto thee, *I desire to be dissolved, and to be with Christ.*

[r] Luke 23. 4.

The fifth Thought.

THink (if thou feare'st to die) that in [s] *Mount Sion there is no death, for he that* [t] *believeth in Christ, shall never die.* And if thou dare'st to live, without doubt the life eternall (whereunto this life is a passage) surpasseth all. There do all the faithfull departed (having ended their miseries) live with Christ in joyes; and thither shall all the godly which survive, be gathered out of their troubles, to enjoy with him eternall rest.

[s] Isaiah 25 7,8.

[t] John 11. 26.

The spirituall sigh thereupon.

O Lord, thou seest the malice of Satan, who (not contenting himself, [u] *like a roaring Lion*, all the dayes and nights of our life to seek our destruction) shews himself most busie, when thy children are weakest and neareſt their end; *O Lord, reprove him,* and preserve my soul. He seeks to terrifie me with death, which my sins have deserved; but let thy holy Spirit comfort my soul with the assurance of eternall life, which thy bloud hath purchased. Asswage my pain, increase my patience, (and if it be thy blessed will) end my troubles: for my soul beseecheth thee, with old blessed *Simeon,* [x] *Lord, now let me thy servant depart in peace, according to thy word.*

[u] 1 Pet. 5.

[x] Luke 2. 29.

The sixth Thought.

THink with thy self what a blessing God hath bestowed upon thee, above many millions of the world; that whereas they are either *Pagans, who worship not the true God*; or *idolaters, who worship the true God falsly:* Thou hast lived in a

true

true Christian Church, and hast grace to die in the true Christian faith, and to be buried in the *sepulchre of Gods servants*; who all wait for the
y Acts 26. 6, 7. y *hope of Israel*, the raising of their bodies in
z Luke 14. 14. the z *resurrection of Christ*.

The spirituall sigh thereupon.

a John 11. 25, 26. O Lord Jesus Christ, *who art the* a *resurrection and the life, in whom whosoever believeth, shall live though he were dead, I believe, that whosoever*
b Ver. 14. *liveth, and believeth in thee, shall never die: I* b *know that I shall rise again in the resurrection of*
c Job 19. 25, 26. *the last day: For* c *I am sure that thou my Redeemer livest: and though that after my death worms destroy this body, yet I shall see thee my Lord and my God in this flesh.* Grant therefore, O Christ, for thy bitter death and passion sake, that at that day I may be one of them to whom thou wilt
d Mat. 25. 34. pronounce that joyfull sentence: d *Come ye blessed of my Father; inherit the Kingdome prepared for you before the foundation of the world.*

The seventh Thought.

THink with thy self, how Christ endured for
e Gal. 3. 13 f Jam. 1. 12 thee a e *cursed death*, and the f wrath of God which was due to thy sins; and what terrible pain and cruell torments the Apostles and Martyrs have voluntarily suffered for the defence of Christs faith, when they might have lived by dissembling or denying him: How much more willing shouldst thou be to depart in the faith of Christ, having lesse pains to torment thee, and more means to comfort thee?

The spirituall sigh thereupon.

O Lord, my sins have deserved the pains of hell and eternall death; much more thefatherly corrections, wherewith thou dost afflict
g Joh. 1. 29 me. But O blessed g *Lamb of God, which takest away the sins of the world, have mercy upon me,*
h Apoc. 5. 9 *and wash away all my filthy sins* h *with thy pre-*

and set apart for this work, and to them hath he committed the [d] *ministery and word of reconciliation*, by their holy [e] *calling*, and [f] *ordination* they have received the [g] *holy Ghost*, and the *ministeriall power* of binding and loosing. They are sent forth of the holy Ghost, for this work whereunto he hath called them.

And Christ gives his Ministers power to forgive sins to the penitent, in the same [h] words that he teacheth us in the Lords Prayer, to desire God to forgive us our sins; to assure all penitent sinners, that God by his ministers absolution, doth fully, through the merits of Christs bloud, forgive them all their sins. So that what Christ decreeth in heaven, *in foro judicii*, the same he declareth on earth by his reconciling Ministers, *in foro penitentiæ*. So that as God hath [i] reconciled the world to himself by Jesus Christ: So hath he (saith the Apostle) given unto us the ministery of reconciliation.

He that sent them to baptize, saying, Go and teach all nations, baptizing them, &c. sent them also to remit sinnes, saying, [k] As my Father sent me so send I you: whose soever sinnes ye remit, they are remitted unto them, &c. As therefore none can baptize (though he use the same water and words) but onely the lawfull Minister which Christ hath called and [l] authorized to this divine and ministeriall function; so though others may comfort with good words, yet none can absolve from sin, but onely those to whom Christ hath committed the holy [m] ministery, and word of reconciliation: and of their absolution Christ speaketh, [n] He that heareth you, heareth me. In a doubtfull title thou wilt ask the counsell of thy skilfull Lawyer; in peril of sickness thou wilt know the advice of thy learned Physician; and is there no

d 2 Cor. 5 18, 9.
e Acts 13 2.
f Tit. 1 5.
g John 20 22, 23.
h Act. 1 4.
i ἐκ τίνων ἀφῆτε τὰς ἁμαρτίας. Joh. 20. 21
καὶ ἀφὲς ἡμῖν τὰς ἁμαρτίας ἡμῶν. Luke 12. 4
i 2 Cor. 5. 18.
k John 20 21. &c.
l Heb. 5. 4
m 2 Cor. 5 18, 19.
n Luke 10 16.

danger in dread of damnation, for a sinner to be his own Judge?

Lib. 3. Instit. cap. 4. sect. 12.

Judicious [o] *Calvin* teacheth this point of doctrine most plainly: *Etsi omnes mutuo nos debeamus consolari, &c.* Although (saith he) we ought to comfort and confirm one another in the confidence of Gods mercy, yet we see that the Ministers are appointed as witnesses and sureties to ascertain our consciences of the remission of sins: insomuch, as they are said to remit sins, and to loose souls. Let every faithfull man therefore remember, that it is his duty (if inwardly he be vexed and afflicted with the sense of his sins) not to neglect that remedy which is offered unto him by the Lord, *viz.* that (for the easing of his conscience) he make private confession of his sins unto his Pastour; and that he desire his private endeavour for the application of some comfort to his soul, whose office it is (both publickly and privately) to administer Evangelicall consolation to Gods people.

In Antith. Papatus, & christiani vol. 1 fol. 66. Luth tom 6. fol. 109. & 1.

Beza [p] highly commendeth this practice; and *Luther* saith, *That he had rather loose a thousand worlds, than suffer private confession to be thrust out of the Church.* Our Church hath ever most [q] *soundly* maintained the truth of this doctrine; but most justly abolished the tyrannous and Antichristian abuse of *Popish auricular confession*, which they thrust upon the souls of Christians, as an *Expiatory sacrifice* & a meritorious satisfaction for sin; racking their consciences to confess, when they feel no distresse, and to enumerate all their sins, which is impossible; that by this means they might dive into the secrets of all men, which oft-times hath proved pernicious, not onely to private persons, but to publike states. But the truth of Gods Word is, that no person having received *orders* in the Church of Rome can truly absolve

q Witnesse our Liturgie D. Hall absolved D. Kaynolds at his death who not being able to speak, kissed the hand wherewith he was absolved.

absolve a sinner: for the keyes of absolution are two: the one is the key of authoritie, and that onely [r] Christ hath; the other is the key of ministery, and this he [s] gives to his Ministers, who are therefore called the Ministers of Christ, [t] *The Stewards of Gods mysterie: the* [u] *Embassadours of reconciliation, Bishops, Pastours, Elders, &c.* But Christ never ordained in the New Testament any order of sacrificing Priests, neither is the name of ἱερεὺς which properly signifieth *Sacerdos, or sacrificing Priest*, given to any officer of Christ, in all the New Testament: Neither do we reade in all the New Testament of any, who confessed himself to a Priest, but [x] *Judas.* Neither is there any reall [y] *Priest* in the New Testament, but onely Christ. Neither is there any part of his Priesthood to be now accomplished on [z] *earth*, but that which he fulfilleth in heaven, by making intercession for us. Seeing therefore Christ never ordained any order of sacrificing Priests, and that Popish Priests scorn the name of Ministers of the Gospel, to whom Christ committeth his keyes; it necessarily followeth, that no Popish Priest can truely either excommunicate or absolve any sinner, or have any lawfull right to meddle with Christs keyes. But the Antichristian abuse of this divine ordinance, should not abolish the lawfull use thereof betwixt Christians and their Pastors in cases of distresse of conscience, for which it was chiefly ordained.

r Rev 3.9. Mar 2 7. Luke 5. 1. s Mat 16. 9. t 1 Cor 4 1. u 2 Cor. 5 20. Ministerii clavis duplex est, una scientiæ discernendi: 1 Cor. 12. 10. 1 John 4. 1. Jer. 25. 15. Alia est potestas igandi & absolvendi. x John 18. Mat. 26. 47. y Heb. 7. 24, 27, 28. z Heb. 8. 4. & 8, 1, 2.

And verily, there is not any means more excellent to humble a proud heart, nor to raise up an humble spirit, than this spirituall conference between the Pastour and the people, committed to their charge. If any sin therefore trouble thy conscience, confesse it to Gods Minister, ask his counsell, and if thou dost truely repent, receive

his absolution: And then doubt not, *in foro conscientiæ*, but thy sins are as verily forgiven on earth, as if thou didst hear Christ himself, *in foro judicii*, pronouncing them to be forgiven in heaven. [a] *Qui vos audit, me audit*; He that heareth you, heareth me. Trie this, and tell me, whether thou shalt not find more ease in thy conscience, than can be expressed in words. Did profane men consider the dignity of this divine calling, they would the more honour the calling, and reverence the persons.

Luke 10. 16.

The sick-man (having thus eased his conscience, and received his absolution) may do well, having a convenient number of faithfull Christians joyned with him) to receive the holy Sacrament of the Lords Supper; to encourage him in his faith, to discourage the Devil in his assaults. In this respect the Councell of Nice termeth this Sacrament, *Viaticum, the souls provision for her journey*. And albeit the Lords Supper be an Ecclesiasticall action, yet forasmuch as our Lord (at the first institution) celebrated it in a [c] private house, and that S. *Paul* termeth the [d] houses of Christians the Churches of Christ, & that [e] Christ himself hath promised *to be in the midst of the faithfull, where but two or three are gathered together in his name*; I see no reason, but if Christians desire it (when they are not through sickness able to come to the Church) but that they should receive, and Pastours ought to administer unto them the Sacraments at home. He sheweth more simplicity than knowledge, who thinks that this savours of a private mass: for a mass is called *private*, not because it is said in a private house, but because (as Bishop [f] *Jewel* teacheth out of *Aquinas*) the Priest receiveth the Sacrament himself [g] alone, without distribution made unto others, and then it is private, although

a Concil. Nicen. can 2.

c Matth 26. 18. Luc. 22. 12.

d Rom. 16 5. Philem. 2.

e Matt. 18 2.

f Jewel against Harding, Art 1 of private masse. Jul. 3 g Item sit privatis sufficit, si unus sit praesens, scilicet Minister, qui populi totius personam gerit, aqu. pa. 3. quæst 38. art. 3.

though the whole Parish be present, and look upon him. There is as much difference between such a communion, and the Antichristian idoll of a private masse, as there is betwixt heaven and hell. For at a communion in a private family upon such an extraordinary occasion Christ his institution is observed: Many faithfull brethren meet together, and tarrie one for another. Christ his death is remembred and shewed, and the Minister, together with the faithfull and the sick party, do communicate. Mr. *Calvin* saith,[h] That he doth very willingly admit the administring of the communion to them that are sick, when the case and oportunity so requireth. And in another place he saith,[i] That he hath many weighty reasons to compell them not to deny the Lords Supper unto the sick. Yet I would wish all Christians to use to receive often (in their health) espeally once every moneth with the whole Church; for then shall they not need so much to assemble their friends upon such an occasion, nor so much to be troubled themselves for want of the Sacrament. For as Mr. *Perkins* saith very well, The fruit and efficacy of the Sacrament is not to be restrained to the time of receiving, but it extends it self to the whole time of mans life afterwards: the efficacy whereof did men throughly understand, they should not need to be often exhorted to receive it.

* *Pastores omnes hic exoratos velim, ut in hujus controversiæ statum penitus interspicientes, nec fideles ex hac vita migrantes, & panem vitæ petentes, viatico suo fraudari sinant, ne lugubris ista in iis adimpleatur lamentatio*:[k] Parvuli panem petunt, & non sit qui frangat eis.

As therefore when a wicked liver dieth, he may say to death, as *Ahab* said to *Elijah*, *Hast thou found me, O my enemy?* 1 King. 21. 20. so on

h De cœ[illegible] administrationi ita senti[illegible] libenter admitte[illegible] dum esse hunc morem, ut pud ægrotos celebretur communio, cum res ita & opportunitas fere[illegible] *Epist.* 51.

i Cor[illegible] nam ægrotis negandam esse non arbitror, mul[illegible] & graves causæ me impellun[illegible] *Epist* 91. *Perkins* h[illegible] right wa[illegible] to die well.

* Admonitio ad Pastores.

k Lament. 4. 4.

the other side, when it is told a penitent sinner, that death knocks at the door, and begins to look him in the face, he may say of death, as [l] *David* said of *Abimaaz*, *Let him come*, and welcome: *for he is a good man, and cometh with good tidings*: he is the messenger of Christ, and bringeth unto me the joyfull news of eternall life. And as the Red Sea was a gulf to drown the Egyptians to destruction; but a passage to the Israelites to conveigh them to Canaans possession: so death to the wicked, is a sink to hell and condemnation; but to the godly the gate to everlasting life and salvation. And one day of a [m] blessed death will make an amends for all the sorrows of a bitter life.

2 Sam. 18.27. Ut oriare ius, vive- disce e.

m Summum hominis bonum, bonus hac vita exitus.

When therefore thou perceivest thy soul departing from thy body pray with thy tongue if thou canst, else pray in thy heart and mind these words, fixing the eyes of thy soul upon Jesus Christ our Saviour.

A Prayer at the yielding up of the ghost.

O Lamb of God, which by thy bloud hast taken away the sins of the world, have mercy upon me a sinner. [n] *Lord Jesus receive my spirit. Amen.*

Act 7. 9.

When the sick party is departing let the faithfull that are present, kneel down and commend his soul to God, in these or the like words.

O Gracious God, and mercifull Father [o] *who art our refuge and strength, and a very present help in trouble*; lift up the [p] *light of thy favourable countenance* at this instant upon thy servant, that now cometh to appear in thy presence; wash away, good Lord, all his sins, by the merits of [q] *Christ Jesus bloud*, that they may never be laid to his charge. Increase his faith, preserve and keep safe his soul from the danger of the Devil, and his wicked angels. Comfort him with

Psal. 46.

Psal. 4.6

1 Joh. 1.7

with thy holy Spirit, cause him now to feel, that thou art his loving Father, and that he is thy child by adoption and grace. Save, O Christ, the price of thine own bloud, and suffer him not to be lost, whom thou hast bought so dearly. Receive his soul, as thou didst the penitent thief into thy heavenly Paradise. Let thy blessed Angels conduct him thither, as they carried the soul of *Lazarus*; and grant unto him a joyfull resurrection at the last day, O Father, hear us for him, and hear thine own Son our onely Mediatour, [r] *that sits at thy right hand*, for him and us all, even for the merits of that bitter death and passion which he hath suffered for us. In confidence whereof we now recommend his soul into thy Fatherly hands, in that blessed Prayer, which our Saviour hath taught us in all times of our troubles to say to thee, *Our Father which art in heaven, &c.*

r Rom. 8. 34.

Thus far of the Practice of Piety of dying in the Lord.

Now followeth the Practice of Piety in dying for the Lord.

[T]He *Practice of Piety* in dying for the Lord, is termed *Martyrdome*.

[r] *Martyrdome is the testimony which a Christian beareth to the doctrine of the Gospel, by enduring any kind of death to invite many, and to confirm all to embrace the truth thereof.* To this kind of death Christ hath promised a crown: *Be thou faithfull to the death, and I will give thee a crown of life.* Which promise the Church so firmly believeth, that they termed *martyrdome* it self a crown: and God, to animate Christians to this excellent prize, would, by a prediction, that *Stephen*, the first Christian Martyr, should have his name of a crown.

Of *martyrdome* there are three kinds:

1. *Sola voluntate*, in will onely: as [u] *John* the

r 2 Cor. 12. 15. Sanguis Martyrum semen Ecclesiæ.

t Martyres acceperunt, non dederunt coronas, Leo. Martyrio coronatur. Fulbusius.

δώσω σοὶ τὸν στέφανον τῆς ζωῆς Apoc. 2. 1. Bern. Serm. fest. Innoc.

u Erid. Naus. in vit. Joh. Flores hist. ad An. 59.

Evangelist, who (being boiled in a caldron of oyl) came out rather anointed than sod, and died of old age at Ephesus.

2. *Solo opere*, in deed onely: as the [x] *Innocents of Bethlehem.*

3. *Voluntate & opere*, both in will and deed; as in the Primitive Church, [y] *Stephen, Polycarpus, Ignatius, Laurentius, Romanus, Antiochianus,* and thousands. And in our daies, [z] *Cranmer, Latimer, Hooper, Ridley, Farrar. Bradford, Philpot, Sanders, Glover, Taylor,* and others innumerable: whose fiery zeal to Gods truth, brought them to the flames of Martyrdome, to seal Christs faith. It is not the cruelty of the death, but the [a] *innocency* and *holinesse* of the cause, that maketh a Martyr. Neither is an erroneous conscience a sufficient warrant to suffer martyrdome, because *science* in Gods Word must direct *conscience* in mans heart. For they who killed the Apostles in their erroneous consciences, thought [b] *they did God good service:* and [c] *Paul of zeal breathed out slaughters against the Lords Saints.* Now whether the cause of our Seminary Priests and Jesuits be so holy, true, and innocent, as that it may warrant their consciences to suffer death, and to hazzard their eternall salvation thereon, let *Pauls* Epistle written to the ancient Christian Romans (but against our new Antichristian Romans) be judge. And it will plainly appear, that the doctrine which S. *Paul* taught to the ancient Church of Rome, is *ex diametro* opposite in 26. fundamentall points of true religion, to that which the new Church of Rome teacheth and maintaineth. For S. *Paul* taught the Primitive Church of Rome.

1. That our election is of Gods free grace, and not *ex operibus praevisis*, Rom. 9. 12. & 11. 5, 6.

2. That we are justified before God by faith only,

x Matt. 2.

y Acts 7.

z Acts and Monuments.

a 1 Per. 2. 9 Causa non facit martyrem sed pœna. Non pœna sed causa facit martyrem. Aug. Epist. 61. Non pœna sed causa facit martyrem. Aug. Epist. 50. ad Donat. Thom. Aquin. 2. quæst. 124. art. 5. ad 1. Rom. 10. 2. Act. 9. 1 Sam. 13. 6.

b Act. 9. 1 Sam. 13. 6.

c Act. 9. 1 Sam. 13. 6.

d Epistola Pauli ad Romanos in comparatione Epistolæ ad Romanos.

ly, without good works, Rom. 3. 20, 28. & 4. 2. &c. and 1. 17.

3. That the good works of the regenerate, are not of their own condignity meritorious, nor such as can deserve heaven, Rom. 8. 18. & 11. 6. & 6. 23.

4. That those books onely are Gods Oracles, & canonicall Scriptures, which were committed to the custody and credit of the Iews, Rom. 3. 2. & 1. 2. & 6. 16. Such were never the Apocrypha.

5. That the holy Scriptures have Gods authority, [e] Rom. 9. 17. & 3. 4. & 11. 32. conferred with Gal. 3. 21. Therefore above the authority of the Church.

[e] Note that the Scripture saith, God saith; not the Scripture concludeth, all one with Paul.

6. That all, as well Laity as Clergy, that will be saved, must familiarly reade or know the holy Scriptures, Rom. 10. 1, 2. & 15. 4. & 16. 26.

7. That all images made of the true God are very [f] idols, Rom. 1. 23 & 2. 22. conferred.

[f] τὰ ἀγάλματα. Having reference to what he spake before, Rom. 1. 2 of images.

8. That to *bow thee knee religiously* to an *image*, or to worship any creature, is meer idolatry, Rom. 11. 4. and a lying service, Rom. 1. 25

9. That we must not pray unto any, but to God onely, in whom we believe, Rom. 10. 13, 14. & 8. 15, 27. Therefore not to Saints and Angels.

10. That Christ is our only Intercessour in heaven, Rom. 8. 34. & 5. 2. & 16. 27.

11. That the onely sacrifice of Christians, is nothing but the spirituall sacrificing of their souls and bodies, to serve God in holinesse and righteousnesse, Rom. 12. 1. & 15. 16. therefore no reall sacrificing of Christ in the masse.

12. That the *religious* worship, called *dulia*, as well as *latria*, belongeth to God alone, Rom. 1. 9. & 12. 11 & 6. 18. conferred.

13. That all Christians are to pray unto God in their own native language, Rom. 14. 11.

14. That we have not of our selves, in the state

of corruption, free will unto good, Rom. 7. 18. &c. and 9. 16.

15. That concupiscence in the regenerate is sin, Rom. 7. 7, 8, 10.

16. That the Sacraments do not confer grace *ex opere operato*, but sign and seal that it is conferred already unto us, Rom. 4. 11, 12. & 22. 8, 19.

17. That every true believing Christian may in this life be assured of his salvation, Rom. 8. 9, 16, 35. &c.

18. That no man in this life, since *Adams* fall can perfectly fulfill the commandments of God, Rom. 7. 10. &c. & 3. 19. &c. and 11. 32.

19. That to place religion in the difference of meats and dayes, is superstition, Rom. 14. 3, 5, 6, 17, 23.

20. That the imputed righteousnesse of Christ, is that onely that makes us just before God, Rom. 4. 9, 17, 23.

21. That Christs flesh was made of the seed of *David* by incarnation: not of a water cake by transubstantion, Rom. 1. 3.

22. That all true Christians are Saints, and not those whom the Pope onely doth canonize, Rom. 1. 7. & 8. 27. & 2. 15. 31. & 16. 2, 15. & 15. 25.

23. That *ipse*, Christ, *the God of peace*, and not *ipsa*, the *woman*, should bruise the *serpents head*, Rom. 16. 20.

24. That euery soul must of *conscience be subject*, and pay *tribute* to the *higher powers*, that is, the Magistrates, which bear the *sword*, Rom. 13. 1, 2. &c. And therefore the Pope and all Prelates, must be subject to their Emperours, Kings, and Magistrates, unlesse they will bring damnation upon their souls, as traitours that resist God and his ordinance, Rom. 13. 2.

25. That * *Paul* (not *Peter*) was ordaine d by the grace of God to be the *chief Apostle of the Gentiles*,

Gentiles, and consequently of Rome, the chief city of the Gentiles, Rom. 15.15,16,19,20. &c. & 11.14 & 16.4.

26. That the Church of Rome may erre, and fall away from the true faith, as well as the Church of Jerusalem, or any other particular Church, Rom. 11.20.21,22.

And seeing the new up-start Church of Rome teacheth in all these, and in innumerable other points clean contrary to that which the Apostles taught the Primitive Romans, let God and this Epistle judge betwixt them and us, whether of us both stands in the true ancient Catholick faith, which the Apostle taught the old Romans? And whether we have not done well to depart from them, so far as they have departed from the Apostles doctrine? And whether it be not better to return to S. *Pauls* truth, than still continue in Romes errour? And if this be true, then let Jesuites and Seminary Priests take heed and fear, lest it be not faith, but faction; not truth, but treason; not religion, but rebellion; beginning at Tyber, and ending at Tyburn; which is the cause of their deaths. And being sent from a troublesome Apostolicall See, rather than from a peaceable Apostolicall Seat, because they cannot be suffered to perswade Subjects to break their oathes, and to with-draw their Allegeance from their Soveraigne, to raise rebellion, to move invasion, to stab and poyson Queens, to kill and murder Kings, to blow up whole States with Gun-powder; they desperately cast away their own bodies to be hanged and quartered: and (their soul saved, if they belong to God) I wish such honour to all his Saints that sends them. And I have just cause to fear, that the miracles of *Lipsius* two Ladies, *Bluntstones* Boy, *Garnets* Straw, and the Maids fiery Apron will not suffice

suffice to clear, that these men are not murtherers of themselves, rather than Martyrs of Christ.

And with what conscience can any Papist count *Garnet* a Martyr, when his own conscience forced him to confesse, that it was for [h] treason, and not for religion that he died? But if the Papists of such a Gun-powder Gospel be Martyrs, I marvell who are murtherers? If they be Saints, who are Scythians? And who are Canibals, if they be Catholikes?

But leaving these, if they will be filthy, to their filthinesse still; let us (to whose fidelity the Lord [i] committed his true faith, as a precious *depositum*) pray unto God, that we may lead a holy life, answerable to our holy faith, in [k] pietie to Christ, and obedience to our King: that if our Saviour shall ever [l] *count us worthy that honour to suffer* Martyrdome for his Gospels sake: be it by open burning at the stake, as in Q. *Maries* dayes; or by secret murdering, as in the *Inquisition house*; or by outragious massacring, as in the *Parisian mattens*, in being blown up with gun-powder, as was intended in the Parliament house: we may have grace to pray for the assistance of his holy Spirit, so to strengthen our frailty, and to defend his cause, as that we may seal with our deaths the Evangelicall truth which we have professed in our lives: That in the dayes of our lives we may be blessed by his Word; in the day of death, be blessed in the Lord; and in the day of judgement, be the blessed of his Father: Even so grant Lord Jesus, Amen.

Ut Alexandri ... illam ... cupiunt patefi... judicatus est E... Æ... contino ... proconsu... non pro... ter pro... sionis ... men, sed ... opter ... perpetrata ... trocinia, ... jam ... let præ... ricator ... prodi...) Euseb. ... Eccles. ... 5. cap. 1.

Tim 6.

Prov. 24.

Pet 2. 21

Act. 5.

A divine Colloquie between the Soul and her Saviour, concerning the effectuall merits of his dolorous passions.

Soul.

Lord, wherefore didst thou wash thy Disciples feet?

Christ.

Christ. To teach thee how thou shouldest prepare thy self to come to my Supper.

S. Lord, *wherefore wouldest thou wash them thy self?* Joh.13.1

C. To teach thee humilitie, if thou wilt be my Disciple.

S. Lord, *wherefore didst thou before thy death institute thy last Supper?* Luk.22.19

C. That thou mightest the better remember my death, and be assured that all the merits thereof are thine.

S. Lord, *whsrefore wouldst thou go to such a place where Judas knew to find thee?* John 18.

C. That thou mightest know, that I went as willingly to suffer for thy sin, as ever thou wentest to any place to commit a sin.

S. Lord, *wherefore wouldest thou begin thy passion in a Garden?* Joh.18.1,2

C. Because that in a Garden thy sin took first beginning. Gen.3.3.

S. Lord, *wherefore did thy three select Disciples fall so fast asleep, when thou beganneſt to fall into thy agony?* Mat.26.40

C. To shew that I alone wrought the work of thy Redemption. Isa.63.5.

S. Lord, *why were there so many plots and snares laid for thee?* Mat.26.4.

C. That I might make thee to escape all the snares of thy ghostly hunter. Mat.26.47

S. Lord, *why wouldst thou suffer Judas (betraying thee) to kisse thee?* Gen.3.4,6

C. That by enduring the words of *dissembling lips*, I might there begin to expiate sin, where Satan *first* brought it into the world.

S. Lord, *why wouldst thou be sold for thirty pieces of silver?* Mat.27.3.

C. That I might free thee frō perpetual bōdage.

S. Lord, *why didst thou pray with such strong crying and tears?* Mat 26.39 Heb.5.7.

C. That

C. That I might quench the fury of Gods ju-
stice, which was so fiercely kindled against thee.

Luke 23. 44. S. *Lord, why wast thou so affraid, and cast into such an agony?*

C. That suffering the wrath due to thy sins, thou mightest be more secure in thy death, and find more comfort in thy crosses.

Matth. 26 31. 42, 44. Gal. 3. 13. S. *Lord, wherefore didst thou pray so oft, and so earnestly, that the cup might passe from thee?*

C. That thou mightest perceive the horrour of that curse and wrath, which being due to thy sins, I was then to drink and endure for thee.

S. *Lord, wherefore didst thou after thy wish, submit thy will to the will of thy Father?*

C, To teach thee what thou shouldst do in all thy afflictions: and how willingly thou shouldst yield to bear with patience that cross, which thou seest to come from the just hand of thy heavenly Father.

Luke 2 44 S. *Lord, wherefore didst thou sweat such drops of water and bloud?*

C. That I might cleanse thee from thy stains and bloudy spots.

Luk. 22. 54 S. *Lord, why wouldst thou be taken when thou mightest have escaped thine enemies?*

Mat. 5. 25. Matth. 22. 33. C. That thy spirituall enemy should not take thee, & cast thee into the prison of *utter darkness*?

Matth. 26. 56. S. *Lord, wherefore wouldst thou be forsaken of all thy Disciples?*

C. That I might reconcile thee unto God, of whom thou wast forsaken for thy sins.

Ioh. 18. 31 S. *Lord, wherefore wouldest thou stand to be apprehended alone?*

C. To shew thee, that my love of thy salvation was more than the love of all my Disciples.

Mark 14. 51, 52. S. *Lord, wherefore was the young man caught by the soul liers, and unstript of his linen, who came out of his bed, hearing the stir at thy apprehension, and leading to the high Priest?*

C. To

C. To shew their outrage in apprehending me, my power in preserving out of their outrageous hands all my Disciples, who otherwise had been worse handled by them than was that young man Mat 27.1.

S. *Lord, wherefore wouldst thou be bound?* Luke 22. 57.

C. That I might loose the cords of thine iniquities.

S. *Lord, why wast thou denied of* Peter?

C. That I might confesse thee before my Father, and thou mightst learn, that there is no trust in man, & that salvation proceeds of meer mercy.

S. *Lord, wherefore wouldst thou bring* Peter *to repentance by the crowing of a cock?* Luke 22. 69.

C. That none should despise the means which God hath appointed for their conversion, though they seem never so mean.

S. *Lord, wherefore didst thou at the Cock-crowing turn and look upon* Peter? Luke 22. 61.

C. Because thou mightest know, that without the help of my grace, no means can turn a sinner unto God, when he is once fallen from him. Joh. 19. 5.

S. *Lord, wherefore wast thou covered with a purple robe?* Isa. 1. 18.

C. That thou mightest perceive, that it was I that did away thy scarlet sins. Mat. 27. 26. 2 Pet. 9. 1.

S. *Lord, wherefore wouldst thou be crowned with thorns?* Apoc. 2. 10. Matth. 27. 29.

C. That by wearing thorns, the first fruits of the curse, it might appear, that it is I which take away the sin and curse of the world, and crown thee with the crown of life and glory.

S. *Lord, why was a reed put into thy hand?* Matth 27. 29.

C. That it might appear, that I came not to break the bruised reed. Matth. 12. 20.

S. *Lord, wherefore wast thou mocked of the Jews?* Matth 27. 19.

C. That thou mightest insult over Devils, who otherwise would have mocked thee, as the Philistines did *Samson*. Jude 16. 25

S. *Lord,*

Mat.27.30 S. *Lord, wherefore wouldst thou have thy blessed face defiled with spittle?*

C. That I might cleanse thy face from the shame of sin

Mar.14.15 S. *Wherefore, Lord, were thine eyes hood-winked with a vail?*

C. That thy spirituall blindnesse being removed, thou mightest behold the face of my Father in heaven.

Mat.29 67 and 27,30 S. *Lord, wherefore did they buffet thee with fists, and beat thee with staves?*

C. That thou mightest be freed from the strokes and tearing of infernall fiends.

Mar.27.39 S. *Lord, wherefore wouldst thou be reviled?*

C. That God might speak peace unto thee by his Word and Spirit.

John 19.3 Isa.53.2. S. *Lord, wherefore was thy face disfigured with blows and bloud?*

Mar.13.43 Mat.22.20 C. That thy face might shine glorious, as the Angels in heaven.

John 19.1. S. *Lord, wherefore wouldest thou be so cruelly scourged?*

C. That thou mightest be freed from the sting of conscience, and whips of everlasting torments.

Mark 15.1. S. *Lord, wherefore wouldest thou be arraigned at Pilates bar?*

C. That thou mightest at the last day be acquitted before my judgement seat.

Luke 23. S. *Lord, wherefore wouldst thou be falsly accused?*

C. That thou shouldst not be justly condemned.

Mat.27.19 S. *Lord, wherefore wast thou turned over to be condemned by a strange Judge?*

C. That thou being redeemed from the captivity of a hellish tyrant, mightest be restored to God, whose own thou art by right.

Joh.19.11. S. *Wherefore, O Christ, didst thou acknowledge that Pilate had power over thee from above?*

Rom.13.1. C. That Antichrist, under pretence of being my Vicar,

Vicar, *should not exalt himself above all principalities and powers?* 1 Pet. 2. 13 14.

S. *Lord, why wouldest thou suffer thy passion under Pontius Pilate, being a Romane President to Cæsar of Rome?* Luke 22. 1 John 19. 1. &c.

C. To shew, that the Cæsarian and Pontifician policy of Rome should chiefly persecute my Church, and crucifie me in my members. Note well Apoc. 11. 8. & 17. 6. 14.

S. *But why, Lord, wouldst thou be condemned?*

C. That the Law being condemned in me, thou mightest not be condemned by it. Joh 19. 16 Luk. 23. 34 Rom. 8. 3.

S. *But why wast thou condemned, seeing nothing could be proved against thee?*

C. That thou mightest know, that it was not for my fault, but for thine, that I suffered. Mat 27. 24 John 19 6

S. *Lord, wherefore wast thou led to suffer out of the citie?*

C. That I might bring thee to rest in the heavenly citie. Mat. 27. 33

S. *Lord, why did the Jews compell* Simon *of Cyrene, coming out of the field to carry thy crosse?* Heb. 13. 13

C. To shew the weaknesse whereunto the burthen of thy sins brought me; and what must be every Christians case, which goeth out of the field of this world, toward the heavenly Ierusalem. Luk. 13. 26 Mat. 17. 32

S. *Lord, why wast thou stripped of thy garments?* Joh. 19 23

C. That thou mightest see how I forsook all to redeem thee. Luke 23.

S. *Lord, wherefore wouldst thou be lifted up upon a crosse?* Luk. 13. 33

C. That I might lift thee up with me to heaven. Gen. 2 17.

S. *Lord, wherefore didst thou hang upon a cursed tree?*

C. That I might satisfie for the sin committed in eating the forbidden fruit of a tree.

S. *Lord, wherefore wouldest thou hang between two thieves?* Luk. 23. 33

C. That thou my dear soul mightest have place in the midst of heavenly Angels. Ps. 22. 16.

S. *Lord,*

John 20, 25. S. *Lord, wherefore were thy hands and feet nailed to the crosse?*

C. To enlarge thy hands to do the works of righteousnesse: and to set thy feet at liberty, to walk in the *wayes of peace.*

Mat. 27. 33 S. *Lord, wherefore did they crucifie thee in Golgotha, the place of dead mens souls?*

C. To assure thee, that my death is life unto the dead.

Joh. 19, 24 S. *Lord, why did not the souldiers divide thy seamlesse coat?*

C. To shew, that my Church is one, without rent or schisme.

Mar. 27. 34 S. *Lord, wherefore didst thou tast vinegar & gall?*

C. That thou mightest eat the bread of Angels, and drink the water of life.

John 19. 30. Rom. 10. 4. 1 Cor. 3. 13 S. *Lord, why saidst thou upon the crosse, It is finished?*

C. That thou mightest know, that by my death the law was fulfilled, & thy redemption effected.

Mat. 27. 46 S. *Lord, why didst thou cry out upon the crosse My God, my God, why hast thou forsaken me?*

C. Lest thou being forsaken of God, shouldst have been driven to cry in the pains of hell: Wo, and alas, for evermore.

Mat. 27. 45 S. *Lord, wherefore was there such a generall darknesse, when thou didst suffer and cry out on the crosse?*

1 Pet. 4. 1. Jude v. 6. C. That thou mightst see an image of those hellish pains which I suffered, to deliver thee from the endlesse pains of hell, and everlasting chains of darknesse.

John 19. 23. S. *Lord, why wouldst thou have thine arms nailed abroad?*

C. That I might embrace thee more lovingly, my sweet soul.

Luk. 23. 43 S. *Lord, why did the thief that never wrought good before, obtain Paradise upon so short repentance?*

C. That thou maist see the power of my death, Luk. 23. 39 to forgive them that repent, that no sinner need despair.

S. *Lord,*

S. *Lord, why did not the other thief which hang-*
as near thee, obtain the like mercy? Rom. 9. 18. 22.

C. Because I leave whom I will to harden
emselves in their lewdneſſe to deſtruction; that
ll ſhould fear, and none preſume. Mat. 27, 50

S. *Lord, wherefore didſt thou cry with ſuch a*
d and ſtrong voice in yielding up the ghoſt. John 10. 18.

C. That it might appear, that *no man took my*
e from me, but that I laid it down of my ſelf. Luke 23. 46.

S. *Lord, wherefore didſt thou commend thy ſoul*
to thy Fathers hands? Joh. 13. 1.

C. To teach thee what thou ſhouldſt do, be-
g to depart this life.

S. *Lord, wherefore did the vail of the Temple*
d in twain at thy death? Matth. 27. 51.

C. To ſhew, that the Leviticall Law ſhould be
longer a partition wall between Jews and
entiles; and that the way to heaven is now o-
n to all believers. Eph. 2. 14. Heb. 10. 19, 20.

S. *Lord, wherefore did the earth quake, and the*
es cleave at thy death? Mat. 27. 52

C. For horrour to hear her Lord dying; and
upbraid the cruell hardneſs of ſinners hearts.

S. *Lord, wherefore did not the ſouldiers break*
legs, as they did the thieves who hanged at thy
t and left hand.

C. That thou mighteſt know, that they had
o power to do any more unto me, than the Scri-
ure had fore-told that they ſhould do, and I
ould ſuffer to ſave thee.

S. *Lord, wherefore was thy ſide opened with a ſpear*

C. That thou mighteſt have a way to come
earer mine heart.

S. *Lord, wherefore ran there out of thy precious*
e bloud and water?

C. To aſſure thee, that I was ſlain indeed, ſee-
g my heart bloud guſhed out, and the * water
ich compaſſed mine heart, flowed forth after it:
hich once ſpilt, muſt needs die.

* There is about mans heart a skin called *Piricardium* containing water, which cools and moiſtens the heart, leſt it ſhould be ſcorched with continual motion. This skin once pierced, man cannot live. *Colum lib. 7 Hoſt. de nat. human. lib. 1. cap. 87. 5.*

S. *Lord,*

1 Joh 5.6. Mat.27.42 Mat.27.6. S. *Lord, wherefore ran the bloud first by it self and the water afterwards by it self out of thy bleſſed wound?*

C. To aſſure thee of two things: 1. That by my bloud-ſhedding juſtification & ſanctification were effected to ſave thee: 2. That my Spirit by the conſcionable uſe of the water in Baptiſm, & bloud in the Euchariſt, will effect in thee righteouſneſs and holineſs, by which thou ſhalt glorifie me.

S. *Lord, wherefore did the graves open at thy death?*

C. To ſignifie, that death by my death had now received his deaths wound, and was overcome.

S. *Lord, wherefore wouldſt thou be buried?*

C. That thy ſins might never riſe up to judgement againſt thee.

S. *Lord, wherefore wouldſt thou be buried by two ſuch honourable Senatours, as* Nicodemus, *and* Joſeph *of Arimathea?*

Mat.27.60 Ioh.19.29 30. C. That the truth of my death (the cauſe of thy life) might more evidently appear unto all.

Ioh.19.4,5 Mat.27.60 S. *Lord, wherefore waſt thou buried in a new ſepulchre, wherein was never man laid before?*

2 King.13 21. C. That it might appear that I, and not another aroſe: and that by mine own power, not by anothers virtue; like him that revived at the touching of *Eliſha's* bones.

Mat 28.6. Rom.4.25 S. *Lord, wherefore didſt thou raiſe up thy body again?*

C. That thou maiſt be aſſured, that thy ſins are diſcharged, and that thou art juſtified.

Mat.27.52 53. Acts 17.31 S. *Lord, wherefore did ſo many bodies of thy Saints (which ſlept) ariſe at thy reſurrection?*

Act.17.31 C. To give an aſſurance, that all the Saints ſhall ariſe by the virtue of my reſurrection, at the laſt day.

Pſal. 116. 12. Gal.6.15. S. *Lord, what ſhall I render unto thee for all thy benefits?*

C. Love thy Creator, & become a new creature,

The Souls Soliloquie ravished in contemplation of the passion of our Lord.

WHat hast thou done, O my sweet Saviour, and aye blessed Redeemer, that thou wast thus betrayed of Judas, sold of the Jews, apprehended as a malefactour, & bound as a Lamb to the slaughter? What evil hadst thou committed, that thou shouldest be thus openly arraigned, accused falsly & unjustly condemned before Annas and Caiaphas, the Jewish Priests, at the judgement-seat of Pilate the Romane President? What was thine offence? or to whom didst thou ever wrong, that thou couldst be thus pitifully scourged with whips, crowned with thorns, scoffed with flouts, reviled with words, buffeted with fists, and beaten with staves? O Lord, what hast thou deserved to have thy blessed face spit upon, and covered as it were with shame? to have thy garments rented, thy hands and feet nailed to the crosse; to be lift-up upon the cursed tree, to be crucified among thieves, and made to taste gall and vinegar? and in thy deadly extremity, to endure such a sea of Gods wrath, that made thee to cry out, as if thou hadst been forsaken of God thy Father? yea, to have thy innocent heart pierced with a cruell spear, and thy precious bloud to be spilt out before thy blessed Mothers eyes? Sweet Saviour, how much hast thou tormented to endure all this, seeing I am so much amazed but to think upon it: I enquire for thine offence, but I can find none in thee; no, not so much as *guile to have been found in thy mouth*. Thine enemies are challenged, & none of them dare *rebuke thee of sin*. Thine accusers (that are suborned) agree not in their witnesse, the Judge that condemns thee openly, cleareth thy innocency: his wife sends him word, that she was warned in a dream, that thou wast a just man, & therefore he should take heed of doing injustice unto thee. The Centurion that executes thee, confesseth thee of a truth, *to be both a just man, & the very Son of God*. The thief that hangeth with thee, justifieth thee, *that thou hast done nothing amisse*: what is the cause then, O Lord, of this thy cruell igno-

[illegible]iny, passion, and death? O Lord, I am the cause of thy sorrows, my sins wrought thy shame, mine iniquities are the occasions of thy injuries: I have committed the fault, & thou art plagued for the offence: I am guilty & thou art arraigned: I committed the sin, & thou sufferedst the death: I have done the crime, & thou hangedst on the cross. O the deepness of Gods love! O the wonderfull disposition of heavenly grace! O the unmeasureable measure of divine mercy! The wicked transgresseth, & the just is punished; the guilty is let escape, and the innocent is arraigned; the malefactour is acquitted, and the harmlesse condemned. What the evil man deserved, the good man suffereth; the servant doth the fault, the master endures the strokes. What shall I say? Man sinneth, and God dieth. O Son of God! who can sufficiently expresse thy love? or commend thy pity? or extoll thy praise? I was proud, and thou art humbled: I was disobedient, and thou becamest obedient: I did eat the forbidden fruit, and thou didst hang on the cursed tree: I played the glutton, and thou didst fast: evil concupiscence drew me to eat the pleasant apple, and perfect charity led thee to drink of the bitter cup: I assayed the sweetnesse of the fruit, and thou didst taste the bitterness of the gall. Foolish *Eve* smiled, when I laughed; but blessed *Mary* wept, when thy heart bled and died. O my God, here I see thy goodness, & my badness: thy justice, and my injustice: the impiety of my flesh, the piety of thy nature. And now, O blessed Lord, that thou hast endured all this for my sake: *What shall I render unto thee for all thy benefits* bestowed upon me a sinful soul? Indeed, Lord, I acknowledge, that I ow thee already for my creation, more than I am able to pay; for I am in that respect bound with all my powers and affections to love and adore thee. If I owed my self unto thee, for giving me my self in my creation; what shall I now render unto thee, for giving thy self for me to so cruell a death, to procure my redemption? Great was the benefit, that thou wouldst create me of nothing: but what tongue can sufficiently expresse the greatnesse

of

his grace, that thou didst redeem me with so dear
ce when I was worse than nothing? Surely, O Lord,
cannot pay the thanks which I owe thee; (and who
pay thee, who bestowest thy grace without either re-
ot merit, or regard of measure?) it is the abun-
ce of thy blessings that makes me such a bank-rupt
I am so unable to pay the principall, that I cannot
ibly pay so much as the interest of thy love.

ut, O my Lord, thou knowest, that since the losse of
e image (by the fall of my first unhappy parents) I
not love thee with all my might and my mind, as I
uld: therefore as thou didst first cast thy love upon
when I was a childe of wrath, and a lump of the lost
ondemned world; so now, I beseech thee, shed abroad
love by thy Spirit through all my faculties and affe-
ons, that though I can never pay thee in that measure
ove which thou hast deserved, yet I may endeavour
epay thee in such a manner, as thou vouchsafest to ac-
t in mercy that I may in truth of heart love my neigh-
ur for thy sake, and love thee above all for thine own
e. Let nothing be pleasant unto me, but that which is
ding unto thee. And, sweet Saviour suffer me never
e lost or cast away, whom thou hast bought so dearly
th the own most precious bloud. O Lord, let me never
get thine infinite love, and this unspeakable benefit
my redemption: without which it had been better for
e never to have been, than to have any being.

And seeing that thou hast vouchsafed me this assist-
ce of thy holy Spirit, suffer me, O heavenly Father, who
the Father of Spirits, in the mediation of thy Son, to
eak a few words in the ears of my Lord. If thou, O Fa-
r, despisest me for my iniquities, as I have deserved;
be mercifull unto me for the merits of thy Son, who
much for me hath suffered. What if thou seest nothing
me but misery, which might move anger and passion?
behold the merits of thy Son, & thou shalt see enough
move thee to mercy and compassion. Behold the myste-
of his incarnation; and remit the misery of my trans-
gression:

gression: And as oft as the wounds of thy Son appear in
sight; O let the woes of my sins be hid from thy presence.
the as the redneſſe of his bloud gliſters in thine eyes, O let
saltineſſe of my ſin be blotted out of thy book The w
of my fleſh provoked thee unto wrath; O, let the chaſtity of
fleſh perſwade thee unto mercy: that as my fleſh ſeduced me
ſin, ſo his fleſh may reduce me unto thy favour. My diſobedie
hath deſerved a great reverge, but his obedience merits a gre
weight of mercy: for what can man deſerve to ſuffer, which
made man, cannot merit to have forgiven; When I conſider
greatneſſe thy paſſion; then do I ſee the trueneſſe of that
ing; *that Jeſus Chriſt came into the world to ſave the chiefeſt ſinn*
Dare I thou then, O *Cain*, ſay, *that thy ſins are greater than may*
forgiven? Thou lieſt like a murtherer. The mercies of one Chr
are able to forgive a whole world of *Cains*, if they will belie
and repent. The ſins of all ſinners are finite: the mercies of G
are infinite: Therefore, O Father, for the bitter death and blo
paſſions ſake, which thy Son Jeſus Chriſt hath ſuffered for me
I have now remembred unto thee, pardon and forgive thou u
me all my ſins, and deliver me from the curſe and vengeance wh
they have juſtly deſerved: and through his merits make me
Lord, a partaker of thy mercy. It is thy mercy that I ſo
neſtly knock for. Neither ſhall mine importunity ceaſe to ca
knock, with the man that would borrow the loaves, untill t
ariſe, and open unto me thy gates of grace. And if thou wilt
beſtow on me the loaves; yet, O Lord, deny me not the crum
thy mercy, and thoſe ſhall ſuffice thy hungry hand-maid.

And ſeeing thou requireſt nothing for all thy benefits, but
I love thee in the truth of my inward heart; (whereof a
creature is the trueſt outward teſtimony) and that it is as eaſi
thee to make me a new creature, as to bid me to be ſuch; *C*
in me, O Chriſt, a new heart, and renew in me a new ſpirit: and
thou ſhalt ſee how (mortifying old *Adam* and his corrupt
I will ſerve thee as thy new creature, in a new life; after a
way, with a new tongue, and new manner: with new words
new works; to the glory of thy name, and the winning of
ſinfull ſouls unto the faith by my devout example.

Keep me for ever, O my Saviour, from the torments of hell
tyranny of the Devil. And when I am to depart this life,
thy holy Angels to carry me, as they did the ſoul of Laz
to thy Kingdome. Receive me then into that moſt joyfull
diſe, which thou dideſt promiſe unto the penitent thief, whi
his laſt gaſp upon the croſſe, ſo devoutly begged thy mercy
admiſſion into thy kingdome. Grant this, O Chriſt, for thine
names ſake: to whom (as is moſt due) I aſcribe all glory an
honour, praiſe and dominion, both now and for ever. Amen.

FINIS.